

A N
ENQUIRY
 INTO THE
Constitution, Discipline,
Unity and Worship,
 OF THE
Primitive Church,

That Flourish'd within the first
 Three Hundred Years after
CHRIST.

Faithfully Collected out of the Ex-
 tant Writings of those Ages.

To J. King.
 By, an Impartial Hand.

L O N D O N,
 Printed for J. Wyat at the Rose, and
 R. Robinson at the Golden-Lyon, in
 St. Paul's Church-Yard. 1713.



THE
PREFACE
TO THE
READER.

THE Design of the following Treatise is in general to represent the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourish'd within the first Three Hundred Years after Christ; but more particularly and especially to describe their Opinions and Practices, with respect to those Things that are now unhappily controverted between those of these Kingdoms, who are commonly known by the Names of Church of England-men, Presbyterians, Independents and Anabaptists; for which Reason it comes to pass, that to those Points, concerning which there is no Difference amongst us, I have not spoken so largely as otherwise I might have done; and some other Customs of theirs I have not mentioned at all, because now neglected and disused by us.

What I have written as to this Subject, I have wholly collected out of the Genuine and unquestionably Authentick Writings of those Ages, that are now extant, making use of no other Writings whatsoever, except the Ecclesiastical History of Eusebius, which was writ in the Beginning of the Fourth Age, and relates only those Affairs that were transacted in the Three former, beyond the Period of which Time this Enquiry doth not reach; but is wholly limited thereby, and confined thereunto. That which hath been thus collected, has been done, I hope, with the greatest Impartiality and Fidelity, without any Prepossession of Mind, or any fraudulent Dealing whatsoever, which the Reader may the sooner believe, and the easier be convinced of, since for the clearer Demonstration of my Faithfulness and Unprejudicedness herein, I have taken Care to print in the Margent the Original Words of all the Passages that I have cited, at least of all that are necessary, together with the very Pages whence I fetch'd them, that so the Reader turning to the Pages mention'd in those Editions that I use, (which Editions I shall set down at the End of this Preface) and finding it according to my Quotations, may the more readily be persuaded, that throughout this whole Tract I have been every way honest and unbyass'd.

And

The P R E F A C E.

V

And as I have faithfully and impartially collected these Observations, so I have as modestly and unconcernedly represented them, avoiding all Words or Speeches that might seem to carry the least Sharpness or Reflection in them, and have as nakedly expressed them, declining all affected or pompous Expressions, contenting my self with those Terms, that most naturally serve to render the Truth more perspicuous and evident, according to the Observation of Clemens Alexandrinus, * He that would deliver the Truth, ought not studiously to affect an Elegancy of Expression, but only to use such Words, whereby he may render what he means intelligible.

* Δὲ ἡ ἀληθείας κη-
δύμενον, ἐκ ἧς ἐπιβέβηκε
καὶ φρονήσας τὴν φράσιν
συνδεῖν. παρὰ τοῦ
ὀνομαζέειν μόνον ὡς δὲ
ναῖται, ὃ βέλε. Stro-
mat. lib. 2. p. 263.

Whether all, or some, or none of the following Primitive Customs may be changed by the Civil Magistrate, or by a Convocational Assembly, I pretend not here to handle; my Design at present, is only to search into Matter of Fact, to find out what were the Usages of the Ancient Church within the first Three Hundred Years after Christ; for, as was said before, no lower do I intend to go, which after the most impartial and serious Enquiry, I find to be according to the ensuing Treatise, in the Penning whereof I have avoided all

Prolixity and Tediouſneſs, and for that End omitting to answer ſeveral Objections, that I know may be made againſt ſeveral Things which I have here aſſerted, mine Intention being briefly and perſpicuouſly to prove what I judge to be the true Practice of the Primitive Church, as to thoſe Points now diſputed by us.

As for the Occaſion of my Publiſhing this Treatiſe, it cannot be imagin'd to proceed from a Spirit of Vanity or Ambition, ſince I ſo far conceal my Name, as that even my Bookſeller knows not who I am; much leſs, I hope, will it be conſtrued by any, to proceed from a Spirit of Contention and Animofity, from an ill Deſign to foment and increaſe our preſent Feuds and Diviſions; ſince I aſſure the whole World, our unnatural Quarrels do ſo much afflict and trouble me, as that I would ſacrifice not only this Book, but alſo all that I either am or have, if thereby I might be an happy Inſtrument to compoſe and heal them. But amongſt other Reaſons, theſe Two were the chiefeſt that ſwayed me hereunto, To inform Others, and, To inform my Self: To inform others what the Practices of the Primitive Apoſtolick Churches were, if any ſhall be inquisitive and deſirous to know them; or, If I am miſtaken, (as who is without his Errors?) to be better informed

informed my self, which, I must needs confess, was that which I chiefly designed in the Publication hereof; wherefore without any Ostentation or Challenging, but unfeignedly and sincerely to prevent Mistakes in my younger Years, I humbly desire, (if the Request be not too bold) and shall heartily thank any Learned Person, that will be so kind as to inform me, if he knows me to have erred in any one, or more Particulars, which he may do, either Publickly, or if he think fit, Privately, by Letter to my Bookseller, who will convey it safely to my Hands; and if any One that finds me deceived in any one, or more Points, will favour me so far, as to undertake such a Trouble, I should desire these few Things of him, That he would be pleased, as I have done, to use only those Writings that were composed within my prescribed Time, and if possible, the same Editions, and not only to form Objections against what I have written, but also to answer, or rather to give me another Sense of these Passages which I have cited, and then I promise, if my Mistakes are fairly shewn, I will not pertinaciously and obstinately defend them, but most willingly and thankfully renounce them, since my Design is not to defend a Party, but to search out the Truth.

I have but one Thing more to add in this Preface, and that is, That when I first resolv'd on the Printing of this Treatise, I design'd to have publish'd my Observations on the fourth general Head propounded in the Title Page to be enquired into, viz. The Worship of the Primitive Church, as well as now I have done those on the three former; but for some Reasons I have reserved this for a particular Tract by its self, which probably, though I do not absolutely promise it, may in a little Time more be also published; and that the rather, because in this Part I have made two or three References thereunto, which I thought good to acquaint the Reader with, that so if he cannot find some Things that I have referred to in this Treatise, he may be assured they are to be met with in the ensuing one.

The Primitive Authors mentioned in this
Treatise, together with those Editions
that I have made use of, are as follow.

S. Ignatii *Epistola Græco-Latin.* Quarto. Edit.
Isaaci Vossii. Amstelodam. 1646.

S. Barnabæ Epistola Catholica, Edit. ad Calcem

S. Ignatii. Quarto. Amstelodam. 1646.

S. Clementis Romani Epistola Græco-Latin.
Quarto. Edit. Patricii Junii. Oxonii, 1633.

S. Irenæi Opera, Folio. Edit. Nic. Galassii. Ge-
nevæ, 1580.

S. Justin Martyris Opera Græco-Latin. Folio.
Colonix, 1686.

Epistola Plinii Secundi Trajano Imperatori de
Christianis, in fronte Operum Justin. Martyr.
Colon. 1616.

Clementis Alexandrini Opera, Folio. Edit. Hein-
sii. Lugdun. Batav. 1616.

Tertulliani Opera, Folio. Edit. Paris. 1580.

Novatiani De Trinitate & De Cibis Judaicis
inter Opera Tertulliani. Edit. Paris. 1580.

Cypriani Opera, Folio. Edit. Sim. Goulart. apud
Johan. le Preux. 1593.

Vita Cyprian per Pontium ejus Diaconum. In
fronte Oper. Cyprian. Edit. Goulart. 1593.

Fragmentum Victorini Petavionensis De Fabrica
Mundi, pag. 103, 104. Histor. literar. Dr. S.
Carve, Edit. Folio. Londini, 1688.

Minucii Felicis Octavius. Edit. ad Calcem Ter-
tullian. Apolog. per Desiderium Heraldum. Quarto.
Paris. 1613.

Origenis

Authors cited in this Treatise.

Origenis Commentaria omnia quæ Græcè reperiuntur, Edit. Huetii. 2 Vol. Folio. Rothomagi. 1668.

Origenis contra Celsum, Libri Octo, & ejusdem Philocalia. Græco-Latin. Edit. Quarto, per Guilielm. Spencer. Cantabrigiæ, 1677.

Origenis ~~dei~~ d'χñs, seu, De Oratione, Græco-Latin. Octavo. Oxonii. 1685.

As for those other Works of Origen which are extant only in *Latin*, I have made no use at all of those of *Ruffin's* Translation, except his Creed, since in them we know not which we read, whether Origen or *Ruffin*; and as for those which were translated by more faithful Hands, I have used the Editions of *Merlin* or *Erasmus*, without nominating the Page.

Eusebii Pamphili Ecclesiastica Historia Græco-Latin. Folio. Edit. Henric. Vales. Paris. 1659. I have read only the Seven first Books of *Eusebius's* History, because the Three others go beyond my limited Time.

As for the Writings of *S. Gregory of Neocæsarea*, they are but few, and from thence I have taken nothing but his Creed, so that there is no need to mention any Edition of his Works. The same I may say also of the short Epistle of *Polycarp*, which I have cited but once, and therein have used the Version of *Dr. Cave*, extant in his *Apostolici*, pag. 127.

There are yet some other Fathers whose remaining Tracts I have read, as *Theophilus Antiochenus*, *Athenagoras*, &c. who are not cited in this Treatise, because I have found nothing in them pertinent to my Design.

An Enquiry into the Constitution, Discipline, Unity, and Worship, of the Primitive Church.

C H A P. I.

§. 1. *The various Significations of the Word Church.*

§. 2. *A particular Church the chief Subject of the ensuing Discourse: The constituent Parts thereof, Two-fold, viz. Clergy and Laity.*

§. 3. *Each of these had their particular Functions, and both their joint Offices: Three Things on which a great Part of the following Discourse depends, proposed to be handled, viz. The peculiar Acts of the Clergy; The peculiar Acts of the Laity; and the Joint Acts of them both.*

§. 4. *The peculiar Acts of the Clergy propounded to be discussed according to their several Orders: First, Of the Bishops: A View of the World as it was in a State of Heathenism, at the first Preaching of Christianity, necessary to be consider'd: Where the Apostles planted Churches, they appointed the first Converts to be Bishops thereof.*

§. 5. *But one Bishop in a Church: The Orthodoxy of the Faith proved from the Succession of the Bishops: The Titles and Relation of the Bishop to his Flock.*

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2 The Constitution, Discipline, &c.

tant Query, it is necessary, that we first examin the Primitive Notion of the Word *Church*, upon the due Apprehension of which depends the right Understanding of a great Part of our following Discourse.

This Word *Church*, as in our modern Acceptation, so also in the Writings of the Fathers, is equivocal, having different Significations according to the different Subjects to which it is applied. I shall not here concern my self about the Derivation of the Word, or its Original Use amongst the Heathens, from whom it was translated into the Christian Church; but only take notice of its various Uses amongst the ancient Christians, which were many; as,

I. It is very often to be understood of the *Church Universal*, that is, of all those, who throughout the Face of the whole Earth professed Faith in Christ, and acknowledged him to

be the Saviour of Mankind. This *Irenæus* calls,

^a Ἡ ἐκκλησία καὶ ὅλης
καὶ διακρίσεως ἕως πρῶτων
καὶ γῆς διασπαρμένη. *Lib. 1.*
cap. 2. p. 34.

^a *The Church dispersed thro' the whole World to the Ends of the Earth, and*

^b Ἡ ἐκκλησία ἐν ὅλῳ τῷ
κόσμῳ διασπαρμένη. *Lib. 1.*
cap. 3. p. 36.

^b *The Church scattered in the whole World. And*

^c Ἡ ὑπὸ τοῦ Θεοῦ ἐκ-
κλησία. *Apud Eu-*
seb. lib. 6. c. 25. p. 226.

Origen calls it, ^c *The Church of God under Heaven. This is that which they called the Catholick*

Church, for *Catholick* signifies the same as *Universal*. Thus *Polycarp*, when he was seized by his

Murderers, prayed for

^d Πόσης καὶ καὶ διακρίσεως
καθολικῆς ἐκκλησίας. *Apud*
Euf. 1. 4. c. 15. p. 131.

^d *The Catholick Church throughout the World. And*

in

in this Sense *Dionysius Alexandrinus* calls the persecuting Emperour *Macrianus*, * *A Warrior against the Catholick Church of God.*

* Τῆς καθολικῆς Θεῆ ἐκκλησίας πολέμιος. *Epist. ad Herm. apud Euseb. lib. 7. c. 10. p. 256.*

II. The Word *Church* is frequently to be understood of a particular Church, that is, of a Company of Believers, who at one Time, in one and the same Place, did associate themselves together, and concur in the Participation of all the Institutions and Ordinances of Jesus Christ with their proper Pastors and Ministers. Thus

Irenæus mentions that

Church ^b which is in any Place. And so *Dionysius Alexandrinus* writes, that

^b Ea quæ est in quoque loco Ecclesia. *Lib. 2. c. 56. p. 158.*

when he was banished to *Cephro* in *Lybia*,^c there came so many Christians unto him, that even there he had a Church.

^c Πόλλη συνεσθήμευσεν ἡμῖν ἐκκλησία. *Apud Euseb. lib. 7. c. 11. p. 259.*

Tertullian thinks, that ^d Three were sufficient to make a Church. In this

^d Ubi tres, Ecclesia est. *Exhort. ad Castitat. p. 457.*

Sense we must understand, ^e the Church of

^e Ecclesia Romana, *Cyprian. Epist. 31. S. 3. p. 70.*

Rome, ^f the Church of

^f Ἐκκλησία τῇ ἐστὶ ἐν Σμύρνῃ. *Ignat. ad Smyrn. p. 1.*

Smyrna, ^g the Church of

^g Τῷ ἐκκλησίαν τῷ ἐν Ἀντιοχείᾳ. *Idem. Ibid. p. 8.*

Antioch, ^h the Church of

^h Ἐκκλησία ἡ Ἀθηνῶν, ἐν Ἀλεξανδρείᾳ. *Origen cont. Celsam, l. 3. c. 129.*

Athens, the Church of

Alexandria, or the Church

in any other such Place whatsoever, that is, a

Congregation of Christians assembling all together for Religious Exercises at Rome, Antioch, Smyrna, Athens, Alexandria, or such like

Places.

III. The

4 The Constitution, Discipline, &c.

III. The Word *Church* is sometimes used for the Place, where a particular Church or Congregation met for the Celebration of Divine Service. Thus *Paulus Samosatenus*, the Heretical Bishop of *Antioch*, ordered certain Women

^a Ἐν μέσῃ τῇ ἐκκλησίᾳ.
Epist. Synod. Antioch. apud
Euseb. lib. 7. c. 30. p. 281.

to stand ^a *in the Middle of the Church*, and sing Psalms in his Praise. So

Clemens Alexandrinus adviseth, that Men and Women should with all

^b Ἐπὶ τῇ ἐκκλησίᾳ. *Pædag. lib. 5. c. 11. p. 189.*

Modesty and Humility enter ^b *into the Church*. So the Clergy of the

Church of *Rome* in their Letter to *Cyprian*, concerning the Restitution of the Lapsed, give as

^c Adeant ad limen Ecclesiæ. *Apud Cyprian. Epist. 31. §. 7. p. 11.*

their Advice, ^c *That they should only come to the Threshold of the Church-door, but not go over it.*

And in this Sense is the Word frequently to be understood in ^d *Tertul-*

^d *De præscript. advers. Hæret. p. 90. De Corona Militis, p. 236. And very often in his Book, De Virginibus velandis.*

lian, ^e *Origen*, and others, to recite whose Testimonies at large would be both tedious and needless.

^e *De Orat. §. 20. p. 132.*

IV. I find the word *Church* once used by *Cyprian* for a Collection of many particular Churches, who mentions in the singular Number, ^f *the Church of God*

^f In Provinciâ Africâ & Numidiâ Ecclesiam Domini, *Epist. 71. §. 4. p. 214.*

in Africa and Numidia. Else I do not remember, that ever I met with it in

this Sense, in any Writings either of this, or the

the rest of the Fathers; but whenever they would speak of the Christians in any Kingdom or Province they always said in the Plural, *The Churches*; never in the Singular, *the Church* of such a Kingdom or Province. Thus *Dyonisius Alexandrinus* doth not

say *the Church*,^a but *the Churches of Cilicia*.

And so *Irenæus* mentions,^b *The Churches that were in Germany, Spain, France, the East, Egypt and Lybia*. So also *Tertullian* speaks of the *Churches of Asia and Phrygia*, and^c *the Churches of Greece*. and so of every Country they always express the Churches thereof in the Plural Number.

^a Αἱ τῆς Κιλικίας ἐκκλησίαι. *Apud Euseb. lib. 7. c. 5. p. 251.*

^b Αἱ ἐν Γερμανίαις ἐκκλησίαι, ἐν ταῖς Ἰβηρίαις, ἐν Κελτοῖς, καὶ τὰς Ἀνατολάς, ἐν Αἰγύπτῳ, ἐν Λιβύῃ. *Lib. 1. c. 3. p. 36.*

^c Ecclesiæ Asiæ & Phrygiæ. *Adversus Praxeam, p. 314.*

^d Per Græciam Ecclesiæ. *De Virgin. veland. p. 386.*

V. The Word *Church* frequently occurs for that, which we commonly call the Invisible Church, that is, for those, who by a sound Repentance and a lively Faith, are actually interested in the Lord Jesus Christ: According to this Signification of the Word must we understand *Tertullian*, when he

says, *That Christ had*^e *espoused the Church*, and, that^f *there was a Spiritual Marriage between Christ and the Church*.

And that of *Irenæus*, *That the Church was fitted according to the Form*

^e Christus sibi sponsabat Ecclesiam. *Advers. Marcion. Lib. 4. p. 195.*

^f Spirituales nuptias Ecclesiæ & Christi. *Exhort. ad Castitat. p. 455.*

^g Ecclesia ad figuram imaginis filii ejus coaptatur. *Lib. 4. c. 72. p. 308.*

6 The Constitution, Discipline. &c.

of the Son of God. And in this Sense is the Word oftentimes used in others of the Fathers, as I might easily shew, if any One did doubt it.

VI. The Word *Church* is frequently to be interpreted of the Faith and Doctrine of the Church. In this Sense *Irenæus* prays, That

^a *Conversos ad ecclesiam Dei. Lib. 3. c. 46. p. 229.* the ^a Hereticks might be reclaimed from their Heresies, and be converted to

the Church of God; and exhorts all sincere Christians not to follow Hereticks, but to

^b *Confugere ad Ecclesiam. Lib. 5. c. 17. p. 342.* fly to the Church: Upon which Account Hereticks are said to have left

the Church, as *Tertullian* told *Marcion*, that

^c *Ab Ecclesiâ Christi recessisti. De carne Christi, p. 13.* when he became an Heretick, ^c he departed from the Church of Christ:

And their Heresies are said to be dissonant from the Church, as *Ori-*

^d *Ἀλλότριον τὴν ἐκκλησίαν. Comment. in Mat. Tom. 13. p. 304. Vol. 1.* *gen* writes, that the Opinion of the Transmigration of Souls was ^d alien from the Church.

There are yet several other Significations of this Word, though not so usual as some of the forementioned ones, nor so pertinent to my Design, so that I might justly pass them over without so much as mentioning them: But lest any should be desirous to know them, I will just name them, and then proceed to what is more material.

Besides then those former Significations, the Word according to its Original Import is also used for any Congregation in general; sometimes

times it is applied to any particular Sect of Hereticks, as *Tertullian* calls the *Marcionites* ^a the Church of Marcion: At other times it is attributed to the Orthodox in opposition to the Hereticks, as by the same

^b *Tertullian*: Sometimes it is appropriated to the Heathen Assemblies, as by ^c *Origen*; at other times in Opposition to the *Jews* it is ascribed to the believing *Gentiles*, as by ^d *Irenæus*: In some Places it is taken for the Deputies of a particular Church, as in ^e *Ignatius*. In other Places it signifies the Assembly of the Spirits of just Men made perfect in Heaven, which we commonly call the Church Triumphant, as in ^f *Clemens Alexandrinus*. Once I find it denoting the ^g Laity only, in opposition to the Clergy: And once signifying only ^h Christ as the Head of the Faithful.

^a Ecclesiam suam. *Adversus Marcion. lib. 5. p. 255.*

^b Hereses Ecclesiam lacerantes. *De præscript. advers. Heret. p. 69.*

^c Ἐκκλησίαις διεισιδαιμόνων, καὶ ἀκολάσων, καὶ ἀδίκων. *Contra Cels. lib. 3. p. 128.*

^d Ea quæ ex gentibus est Ecclesia. *Lib. 4. cap. 37. p. 271.*

^e Ἀσπάρομαι ὑμᾶς ἀπὸ Σύμμενης ἀμαρτανίας συμπαρεσσεύμεθα Ἐκκλησίαις τοῦ Θεοῦ. *Ad Philadelph. p. 52.*

^f Οὐρεάνιον Ἐκκλησίαν. *Pædag. lib. 2. c. 1. p. 104.*

^g Ἐπίσκοποι καὶ Πρεσβύτεροι, καὶ Διάκονοι, καὶ αἱ Ἐκκλησίαι τοῦ Θεοῦ. *Apud. Euseb. lib. 7. c. 30. p. 279.*

^h Ecclesia vero Christus. *Tertullian. de penitentia, p. 382.*

§. 2. But the usual and common Acceptation of the Word, and of which we must chiefly treat, is that of a particular Church, that is, a Society of Christians, meeting together in one Place under their proper Pastors, for the Performance

8 The Constitution, Discipline, &c.

formance of Religious Worship, and the exercising of Christian Discipline.

Now the first Thing that naturally presents its self to our Consideration, is to enquire into the constituent Parts of a Particular Church. or who made up and composed such a Church.

In the general, they were call'd *Ἐκλεκτοὶ*, the *Elect*,
ἡ καλεσμένη καὶ ἁγιασμένη ἐκ τοῦ Θεοῦ,
the Called and Sanctified by the Will of God, And in innumerable Places they are call'd *Ἀδελφοί*,
the Brethren, because of

their Brotherly Love and Affection; and *Πιστοί*,
the Faithful, in opposition to the Pagan World, who had no Faith in the Lord Jesus Christ, nor in the Promises of the Gospel. But more particularly we may divide them into two Parts; into the People that composed the Body of the Church, and those Persons who were set a-part for Religious and Ecclesiastical Employments: Or to conform to our ordinary Dialect, into the Clergy and Laity, which is an early Distinction,

ἡ τοῖς ἱερεῦσιν ἰδίᾳ ὁ πόπῳ περὶ τὰς λαϊκὰς ἀνθρώπων τοῖς λαϊκοῖς περὶ τὰς ἀγίας δέ-
δεῖται. Epist. i. ad Cor. p. 53.

Homil. 11. in Jerem. p. 113. 114. Vol. 1.

on, being mention'd by *Clemens Romanus*, and after him by *Origen*, and several others.

§. 5. Each of these had their particular Offices, and both together had their joynt Employments, to all which I shall distinctly speak in the ensuing Tract, as they naturally resolve themselves into these Three Particulars :

I. The

- I. The peculiar Acts of the Clergy.
- II. The peculiar Acts of the Laity.
- III. The joint Acts of them both.

By the Resolution of which Three Questions, some Discovery will be made of the Constitution and Discipline of the Primitive Church, and of their Practice with respect to many Points unhappily controverted amongst us.

§. 4. I begin with the first of these; What were the peculiar Acts of the Clergy? Now here must be consider'd the Functions of every particular Order and Degree of the Clergy, which we may say to be Three; *viz.* Bishops, Priests, and Deacons, whose Employments we shall severally handle; as also several other Points, which under those Heads shall offer themselves unto us. I shall begin first with the Bishop; but for the better Understanding both of him and the rest, it will be necessary, first of all, to consider the Condition of the whole World, as it was before the Preaching of the Gospel in a State of Paganism and Darknes, having their Understandings clouded with Ignorance and Error, alienated from God, and the true Worship of him, applauding their own brutish Inventions, and adoring as God whatever their corrupted Reason and silly Fancies proposed to them as Objects of Adoration and Homage. Into this miserable State all Mankind, except the *Jews*, had wilfully cast themselves; and had not Christ the Son of Righteousness enlightned them, they would have continued in that lost and blind Condition to this very Day:

10 The Constitution, Discipline, &c.

But our Saviour having on his Cross triumph'd over Principalities and Powers, and perfectly conquered the Devil, who before had rul'd effectually in the Heathen World ; and being ascended into Heaven, and sat down at the Right Hand of the Father, on the Day of Pentecost he sent down the Holy Ghost on his Apostles and Disciples, who were then assembled at *Jerusalem*, enduing them thereby with the Gift of Tongues, and working Miracles, and both commissionating and fitting them for the Propagation of his Church and Kingdom, who having received this Power and Authority from on high, went forth preaching the Gospel, First, to the *Jews*, and then to the *Gentiles*, declaring those glad Tidings to all Kingdoms and Provinces ; so that as the Apostle *Paul* said, *Rom. 10. 18. Their Sound went into all the Earth, and their Words unto the Ends of the World* ; every one taking a particular Part of the World for his proper Province, to make known the joyful News of Life and Salvation through Christ therein. Thus *St. Andrew* principally preach'd the Gospel in *Scythia*, *St. Bartholomew* in *India*, *St. Matthew* in *Parthia*, *St. John* in the *Lesser Asia*, and all the rest of the Apostles had their particular Provinces allotted them, wherein they went forth preaching the Gospel ; and as they came to any City, Town or Village, they published to the Inhabitants thereof the blessed News of Life and Immortality through *Jesus Christ*, constituting the first Converts of every Place through which they passed, Bishops and Deacons of those Churches which they there

ga-

gathered. So saith *Clemens Romanus*, ^a *The Apostles went forth preaching in City and Country, appointing the First Fruits of their Ministry for Bishops and Deacons*, generally leaving those Bishops and Deacons to govern and enlarge those particular Churches, over which they had placed them, whilst they themselves passed forwards, planted other Churches, and placed Governors over them. Thus saith *Tertullian*, ^b *Clemens was ordained Bishop of Rome by St. Peter, and Polycarp Bishop of Smyrna by St. John.*

^a Καθίσαντες τὰς ἀρχαὶς αὐτοῖς εἰς ἐπισκόπους καὶ διακόνους. *Epist. 1. ad Corinth p. 54.*

^b Smirnæorum Ecclesia habens Polycarpum ab Johanne conlocatum, Romanorum Clementem à Petro ordinatum. *De præscript. advers. Her. p. 80.*

§ 5. Whether in the Apostolick and Primitive Days, there were more Bishops than one in a Church, at first sight seems difficult to resolve: That the Holy Scriptures and ^c *Clemens Romanus* mention many in one Church, is certain:

^c Ὑποτάσσονται τοῖς ἡγούμενοις ὑμῶν. *Epist. 1. ad Cor. p. 2.*

And on the other Hand it is as certain, that *Ignatius*, *Tertullian*, *Cyprian*, and the following Fathers affirm, That there was and ought to be but one in a Church. These Contradictions may at the first View seem inextricable; but I hope the following Account will reconcile all these seeming Difficulties, and wical afford us a fair and easie Conception of the Difference between the ancient Bishops and Presbyters.

I shall then lay down as sure, that there was but one Supreme Bishop in a Place, that was the ὁ ἑπίσκοπος, The Bishop, by way of Emi-

12 The Constitution, Discipline, &c.

nency and Propriety. The proper Pastor and Minister of his Parish, to whose Care and Trust the Souls of that Church or Parish, over which he presided, were principally and more immediately committed. So

^a Unus in Ecclesia ad tempus Sacerdos. *Epist.* 55. §. 6. p. 138.

saith Cyprian, ^a *There is but one Bishop in a Church at a Time.* And so Cor-

nelius Objects to Novatian, That he did not remember, ^b that there ought

^b Ὁὐκ ἡπίστατο ἕνα ἐπισκοπὸν εἶναι ἐν καθολικῇ ἐκκλησίᾳ. *Ad Fabianum. Antioch. apud Euseb. lib. 6. c. 43. p. 244.*

to be but one Bishop in a Church. And throughout the whole Epistles of Ignatius, and the Generality of Writers succeeding

him, we find but one single Bishop in a Church, whose Quotations to which Purpose would be fruitless to recite here, since the constant Practice of the Universal Church confirms it, and a great Part of the following Discourse will clearly illustrate it.

Only it may not be impertinent to Remark this by the Way, that by the Διαδοχαὶ, or Succession of Bishops, from those Bishops who were ordained by the Apostles, the Orthodox were wont to prove the Succession of their Faith, and the Novelty of that of the Here-

^c Edant origines ecclesiarum suarum, evolvant ordinem Episcoporum suorum, ita per successiones ab initio decurrentem, ut primus ille episcopus aliquem ex Apostolis vel Apostolicis viris, qui tamen cum Apostolis per-

ticks, ^c *Let them demonstrate the Original of their Churches, as Tertullian challenges the Marcionites; Let them turn over the Orders of their Bishops, and see whether they have had*

had a Succession of Bishops from any one who was constituted by the Apostles or Apostolick Men: Thus the truly Apostolick Churches have, as the Church of Smyrna has Polycarp there placed by St. John, and the Church of Rome Clement ordain'd by Peter; and other Churches can tell, who were ordained Bishops over them by the Apostles, and who have been their Successors to this very Day. So also says Irenæus, ° We challenge the Hereticks to that Tradition, which was handed down from the Apostles by the Succession of Bishops.

And in the ^p next Chapter of the same Book, the said Father gives us a Catalogue of the Bishops of Rome till his Days, by whom the true Faith was successively transmitted down from the Apostles; in which Catalogue we find but one Bishop at a time, and as he died, so another single Person succeeded him in the Charge of that Flock or Parish.

So that this Consideration evidences also, that there was but one Bishop strictly so call'd, in a Church at a time, who was related to his Flock, ^a as a Pastor to his Sheep, and a Parent to his Chil-

severaverit, habuerit autorem & antecessorem. Hoc enim modo Ecclesiæ Apostolicæ census suos deferunt, sicut Smyrnæorum Ecclesia habens Polycarpum ab Johanne conlocatum refert, sicut Romanorum Clementem à Petro ordinatum proinde utique exhibent, quos ab Apostolis in Episcopatum constitutos, Apostolici seminis traduces habeant. De præscript. advers. Hæret. p. 78.

° Eam traditionem quæ est ab Apostolis, quæ per Successionis Presbyterorum in ecclesiis custoditur, provocamus eos. lib. 3. c. 2. p. 170.

^p Lib. 3. c. 3. p. 170, 171.

^a A pastore oves, & filios à parente separare, Cypr. Epist. 38. §. 1. p. 90.

14 The Constitution, Discipline, &c.

dren. The Titles of this supreme Church-Officer are most of them reckoned up in one Place by

Cyprian, which are • *Bi-
shop, Pastour, President,
Governour, Superintendent
and Priest.* And this is
he, which in the Revela-
tions is call'd *b the Angel*
of his Church, as Origen
thinks, which Appellati-
ons denote both his Au-
thority and Office, his

^a Episcopus, Præpositus,
Pastor, Gubernator, An-
tistes, Sacerdos. *Epist.* 69.
§. 5. p. 208.

^b Πρεσβυτάς τίνες ἦν ἐκ-
κλησιῶν ἀγγέλους λέγει
ὁ πᾶς Ἰωάννης ἐν τῇ
Ἀποκαλύψει. *De Orat.*
§. 35. p. 34.

Power and Duty, of both which we shall some-
what treat, after we have discoursed of the Cir-
cuit and Extent of his Jurisdiction and Super-
intendency, which shall be the Contents of the
following Chapter.

C H A P. II.

§. 1. *As but one Bishop to a Church, so but one
Church to a Bishop. The Bishop's Cure never call'd
a Diocese, but usually a Parish, no larger than
our Parishes.* §. 2. *Demonstrated by several Ar-
guments.* §. 3. *A Survey of the Extent of several
Bishopricks, as they were in Ignatius's Days, as of
Smyrna.* §. 4. *Ephefus.* §. 5. *Magnesia.* §. 6.
Philadelphia. And §. 7. *Trallium.* §. 8. *The
Bigness of the Diocese of Antioch.* §. 9. *Of
Rome.* §. 10. *Of Carthage.* §. 11. *A Refle-
ction on the Diocese of Alexandria.* §. 12. *Bi-
shops in Villages* §. 13. *All the Christians of a
Diocese met together in one Place every Sunday
to serve G O D.*

§. 1. **H**AVING in the former Chapter shewn
that there was but one Bishop to a
Church,

Church, we shall in this evidence, that there was but one Church to a Bishop, which will appear from this single Consideration, viz. That the ancient Diocesses are never said to contain Churches in the Plural, but only a Church, in the Singular. So they say,

^a the Church of the Corinthians, ^b the Church of Smyrna, ^c the Church in Magnesia, ^d the Church in Philadelphia, ^e the Church in Antioch, and so of any other Place whatsoever, the Church of, or in such a Place.

^a Τὴν Κορινθίων ἐκκλησίαν. Clem. Rom. Epist. 1. p. 67.

^b Smirnis Ecclesia. Irenæus lib. 3. c. 3. p. 171.

^c Τὴν ἐκκλησίαν τῆς ἐν Μάγνησίᾳ. Ignat. Epist. 4. p. 30.

^d Ἐκκλησία τῇ ἐν Φιλαδέλφειᾳ. Idem. Epist. 5. p. 38.

^e Τὴν ἐκκλησίαν τῆς ἐν Ἀντιοχείᾳ. Idem ibidem, p. 45.

This was the common name whereby a Bishop's Cure was denominated, the Bishop himself being usually called, The Bishop of this or that Church, as Tertullian saith, ^f That Polycarp was ordained Bishop of the Church of Smyrna.

^f Polycarpus in Smyrnis ecclesia constitutus episcopus. Iren. l. 3. c. 3. p. 171.

As for the Word *Diocese*, by which the Bishop's Flock is now usually express'd, I do not remember that ever I found it used in this Sense by any of the Ancients: But there is another Word still retained by us, by which they frequently denominated the Bishop's Cure, and that is *Parish*: So in the Synodical Epistle of Irenæus to Pope Victor, the Bishopricks of Asia are twice called ^g *Parishes*. And in Eusebius's Ecclesiastical History the Word is so applied in several hundred Places. It

^g Τῶν παρεκκλησιῶν. Apud Euseb. lib. 5. c. 24. p. 193.

16 The Constitution, Discipline, &c.

^a Τῆς ἐν Ἀλεξανδρείᾳ
παροικίας, l. 2. c. 4. p. 66.

ⁱ Τῆς ἐν Ἐφέσῳ παροικίας, lib. 3. c. 4. p. 73.

^k Τῆς Κορινθίων παροικίας, lib. 3. c. 4. p. 74.

^l Τῆς Ἀθηναιῶν παροικίας, lib. 4. c. 23. p. 144.

^m Τῆς κατὰ Καρχηδόνα παροικίας, lib. 7. cap. 3. p. 251.

is usual there to read of the Bishops of the ^h Parish of Alexandria, of the ⁱ Parish of Ephesus, of the ^k Parish of Corinth, of the Parish of ^l Athens, of the ^m Parish of Carthage; and so of the Bishops of the Parishes of several other Churches;

by that Term denoting the very same, that we now call a Parish, viz. a competent Number of Christians dwelling near together, having one Bishop, Pastor or Minister set over them, with whom they all met at one time to worship and serve God. This may be evinc'd from the Intent of the Word it self, which signifies a Dwelling one by another, as Neighbours do; or an Habitation in one and the same Place, as

ⁿ *Apud Euseb. lib. 4. c. 15. p. 229.*

the Church of *Smyrna* writ to the Church ⁿ that Parish'd in *Philomelium*.

τῇ παροικίᾳ ἐν Φιλομηλίῳ. And the Epistle of *Clement Romanus* is to the Church of GOD

^o *Parishing at Corinth,*

^o *Epist. 1. ad Cor. p. 1.* παροικίᾳ Κορινθίων, that is, dwelling or living in *Philomelium* and *Corinth*: so that a Parish is the same with a particular Church, or a single Congregation; which is yet more evident from a Passage in the Dissertations of *Apollonius* against *Alexander a Cataphrygian* Heretick, wherein it

^p Ἡ ἰδία παροικία αὐτὸν ὅθεν ἐκ ἐδέξατο. *Apud Euseb. lib. 5. cap. 18. p. 185.*

is said, That because that Heretick had been a Robber, therefore ^p that Pa-

rish

rish to which he belonged would not receive him, that is, that particular Church or Congregation to which he appertained, excluded him from Communion because of his Depredations and Robberies; so that a Parish and a particular Church are synonymous Terms, signifying one and the same Thing; and consequently a Bishop having but one Parish under his Jurisdiction, could extend his Government no farther than one single Congregation; because a single Congregation and a Parish were all one, of the same Bulk and Magnitude.

§. 2. But that the Bishop's Diocese exceeded not the Bounds of a modern Parish, and was the same, as in Name, so also in Thing, will appear from these following Observations, as,

I. All the People of a Diocese did every Sunday meet all together in one Place to celebrate Divine Service.

Thus saith *Justin Martyr*,

^a On Sunday all Assemble together in one Place, where the Bishop preaches and prays; for as *Ignatius* writes, ^b Where the Bishop is, there the People must be; and ^c there is a Necessity that we do nothing without the Bishop; since ^d it is unlawful to do any Thing without him; for ^e where the Pastor is, there the Sheep ought to

^a Πάντων ἐπὶ τὸ αὐτὸ συνα-
είλδσις γίνεθ'. *Apol.* i.
p. 98.

^b Ὅπως ἂν φανῇ ὁ ἐπίσκο-
πος ἐκεῖ τὸ πλῆθος ἔσω,
Epist. ad Smyrn. p. 6.

^c Αναγκαῖον ἔστιν ἀνδρῶν
ἐπισκόπων μηδὲν πράττειν
ὑμᾶς. *Ep. ad Tralles.* p. 48.

^d Οὐκ ἔστιν ὅτι χωεῖς
ἐπισκόπους, ἔτε βαπτίζειν,
ἔτε ἀγαπῶν ποιῆν. *Epist.*
ad Smyrn. p. 6.

^e Ὅπως ὁ ποιμὴν ὅτιν,
ἐκεῖ ὡς περὶ βῆλα ἀκολου-
θεῖτε. *Epist. ad Phila-
delph.* p. 42.

follow;

18 The Constitution, Discipline, &c.

• Ἄνδρες ἐπισκόποι καὶ ὅ
πρεσβυτέρων μὴ δὲν πρέσ-
βητε, ἀλλ' ἐπὶ τὸ αὐτὸ
μία προσέχῃ, μία δέη-
σις, εἰς νῆς, μία ἑλπίς.
Epist. ad Magnes. p. 33.

that you may have one Prayer, one Supplication,
one Mind, and one Hope;

• Εἰ γὰρ ἓν ὃ καὶ ὁ δαίμων
προσεύχῃ τοσαύτῃ ἰσχύϊ
ἔχει, πόσω μᾶλλον ἢ τε ὁ
ἐπισκόπος καὶ πάσης ἐκκλη-
σίας; ὁ ἐν μὴ ἐρχόμενος
ἐπὶ τὸ αὐτὸ, ἔτι καὶ ἡδὴ
ὑπερηφανεῖ καὶ ἑαυτὸν διε-
κρίνειν γέγραπται. γὰρ ὑπερ-
φάνοις ὁ Θεὸς ἀντιτάσσεται.
ἡ δὲ ἀντιτάξις ἐν μὴ ἀντι-
τάσσεται. τὸ ἐπισκόπος,
ἵνα ὁ δαίμων Θεὸς ὑποτασσέ-
ται. Ep. ad Ephes p. 20.

follow; wherefore as
Christ did nothing without
the Father, so do you no-
thing without the Bishop
and Presbyters, but as-
semble into the same Place,
for if the Prayer of One
or Two have so great a
Force; how much more pre-
valent must that be, which
is made by the Bishop and
the whole Church? He
then that doth not assemble
together, is proud, and
hath condemned himself:
For it is written, God re-
sisteth the Proud. Let us
not therefore resist the Bi-
shop, that we may be subject to God. So that
these Passages clearly prove, That all the Mem-
bers of the Bishop's Church assembled together
in one Place to send up their Common Prayers
to the Throne of Grace, and to discharge those
other Religious Duties which were incumbent
on them, which convincingly evidences the Bi-
shop's Church to be no bigger than our Parishes;
for if it had been bigger, it would have been
impossible that the Members thereof, should
have constantly assembled together in one
Place, as we see here they did.

2. The Bishop had but one Altar or Com-
munion-Table in his whole Diocese, at which
his whole Flock received the Sacrament from
him.

him. ^a *There is but one Altar, says Ignatius, as there is but one Bishop. At this Altar the Bishop administered the Sacrament to his whole Flock at one Time. So writes Cy-*

^a Ἐν ὁμοιασμένῳ ὡς εἰς ἐπίσκοπον. *Epist. ad Philad. p. 41.*

prian, ^b We celebrate the Sacrament, the whole Brotherhood being present.

^b Sacramenti veritatem fraternitate omni præsente celebramus. *Epist. 63. §. 12. p. 177.*

And thus it was in Justin Martyr's Days, ^c The Bishop's whole Diocese met together on Sunday, when the Bishop gave them the Eucharist; and if any were absent, he sent it to them by the Deacons. Cer-

^c Τῇ ᾧ ἡλικ λεγομένη ἡμέρᾳ παντῶν ἐπὶ τὸ αὐτὸ συνέλθοις γίνεσθαι, διαδοσὶς αὐτῇ ἡ μετὰ τὴν εὐχαριστήσεων ἐκάστω γίνεσθαι, καὶ τοῖς ἐπαρῶσι διὰ τῶν διακόνων πέμπεσθαι. *Apolog. 2. p. 98.*

tainly that Diocese could not be large, where all usually communicated at one Time; and the Deacons carried about the consecrated Eucharist to those that were absent; which would have been an endless and painful Task for the Deacons, had their Bishoprick contained more Christians in it, than one Congregation would have held. Tertullian

writes, That in his Time and Country, ^d the Christians received the Sacrament of the Lord's Supper from the Hands of the Bishop alone. Now in those

^d Nec de aliorum manu quam de præsidentium sumimus. *De corona militis, p. 338.*

Days and Places they communicated at least ^e three times a Week, viz. Wednesdays, Fridays, and Lord's Days, which had been impossible to have been done,

^e *Vid. de Oratione, p. 661.*

if

20 The Constitution, Discipline, &c.

if the Bishop had had Inspection over more than one Congregation, as is obvious to every one's Reason; for the Bishop being finite and corporeal as well as others, could not be present in many Places at once, but must be confined to one determinate fixed Place, in which alone he could administer and dispense the Eucharist: And for this Reason it is, that Ignatius

^b *Μία Ἀχαιρισία χερῶν.*
Epist. ad Philadelph. p. 40.

exhorts the *Philadelphians* to ^b use the one Eucharist, that is, not to

leave the Bishop, and communicate elsewhere, but to partake of that single Eucharist which was administered by him: For as he proceeds

to say in the same Place,

ⁱ *Μία ὁ σὰρξ ἡμεῶν Ἰησοῦ Χριστοῦ, καὶ ἓν ποτήριον, ἐν δυοῖας νεύον, ὡς ἓς ἐπίσκοπος.* Ibid.

ⁱ *There is but one Body of our Lord Jesus Christ, one Cup, one Altar, and one Bishop.* As there was but

one Bishop in a Church, so there was but one Altar, a Bishop and an Altar being correlates: So that to set up another Altar, was a Periphrasis of a Schismatick, or of one that causelessly separated from his lawful Bishop, and set up another, which was that they called *Schism*, as we shall shew in its proper Place. Thus

Cyprian describes a Schismatick as one, ^k that contemns his Bishop, leaves the Ministers of God, and dares to set up another Altar: And particularly he brands *Novatian* as such an one, because ^l he erected a prophane Altar, that

^k *Contemptis episcopis, & Dei Sacerdotibus derelictis constituere audet aliud altare. De Unitat. Ecclesiae, §. 15. p. 301.*

^l *Profanum altare erigere. Epist. 67. §. 2. p. 198.*

that is, an Altar in opposition to the Altar of Cornelius his lawful Bishop: For, as he saith in another Place, * No

Man can regularly constitute a new Bishop, or erect a new Altar, besides the one Bishop, and the one Altar: For which Reason

he calls the Altar that is erected by Schismatics, against the One Altar of their lawful Bishops, ^b A profane Altar: Which agrees with

that of Ignatius, that

He that is within the Altar is pure, but he that does any thing without the Bishops, Priests and Deacons, is impure; and as

he says in another place, ^c Whosoever is without the Altar, wants the Bread of God.

3. The other Sacrament of Baptism was generally administred by the Bishops alone within their Respective Diocesses. So saith Tertullian,

Before the Bishop we renounce the Devil and the World. For, as Cyprian says, ^e The Bishops ought only to baptize: And to the same effect writes Fortunatus Bishop of Thubabori, that our Lord Jesus Christ ^f gave unto

^a Aliud altare constitui, aut Sacerdotium novum fieri præter unum altare, & unum sacerdotium, non potest. Epist. 40. §. 4. p. 93.

^b Altare profanum. Epist. 65. §. 4. p. 193.

^c Ο ἐντὺς θυσιασθείης ἄρτος, καθαρὸς ὅτιν τὸν ἄρτον, ὁ ἡμεῖς ἐπισκόπος καὶ πρεσβύτερος καὶ διάκονος πρεσβύτων τι ἔσθω· ὁ καθαρὸς ὅτιν τῇ συνέδῳσι. Epi. ad Trallef. p. 50.

^d Ἐάν μὴ τις ἢ ἐντὺς τῆς θυσιασθείης, ὑπερείται τῆς ἀρετῆς τῆς Θεῆς. Epist. ad Ephes. p. 20.

^e Sub Antistite contestamur nos renunciare diabolo & pompæ. De Cron. Milit. p. 336.

^f Non nisi Ecclesiæ præpositis licere baptizare. Epist. 73. §. 6. p. 220.

^g Potestatem baptizandi Episcopis dedit. Añ. Concil. Carth. apud Cyprian. p. 445.

the

22 The Constitution, Discipline, &c.

the Bishops the Power of Baptizing. So that the Bishops did ordinarily baptize all the Persons that were baptized in their Diocesses; and if so, 'tis not probable, I may say possible, that their Diocesses were extended beyond the bulk of single Congregations.

4. The Churches Charity was deposited with the Bishop, who, as *Justin Martyr* re-

ports, *was the common Curator and Over-seer of all the Orphans, Widows, Diseased, Strangers, Imprisoned, and, in a Word, of all those that were needy and indigent.* To this charitable Office *Ignatius* adviseth *Polycarpus*;

* Ἀυτὸς ἐπικρεῖ ὀρφανοῖς τε καὶ χήραις καὶ τοῖς διὰ νόσον ἢ δι' ἄλλω αἰτίαν λειπομύνοις, καὶ τοῖς ἐν δεσμοῖς ἔσι, καὶ τοῖς παρ-επιδήμοις ἔσι ξένοις, καὶ ἀπλῶς, τοῖς ἐν χρείᾳ ἔσι κηδεμὼν γίνεσθαι. *Apolog.* 2. p. 99.

* *Epist. ad Polycarp. p. 12.*

but of that Advice more shall be spoken in ano-

ther Place; only let us observe, That that Diocese could not be very large, where the Bishop Personally relieved and succoured all the Poor and Indigent therein.

5. All the People of a Diocese were present at Church Censures, as *Origen* describes an

Offender, as appearing

* Ἐπὶ πάσης τῇ ἐκκλη-σίας. *Comment. in Matth.* Tom. 13. p. 335. Vol. 1.

* *before the whole Church.*

* Τὰ πρὸς αὐτοῖς ἐκτελεσθέντα ὑπὸ τῶν πλείονος. *Epist. 1. ad Cor.* p. 69.

So *Clemens Romanus* calls the Censures of the Church, *the Things com-*

manded by the Multitude. And so the two offending Subdeacons and Acolyth at *Carthage* were to be try'd * *before the whole*

* Plebe universâ. *Cyprian. Epist. 23. §. 2. p. 64.*

People.

6. No

6. No Offenders were restored again to the Churches Peace, without the Knowledge and Consent of the whole Diocese: So *Cyprian* writes, That before they were re-admitted to Communion, *they were to*

^a *plead their Cause before all the People.* And it was ordained by an *African*

^a *Acturi causam apud plebem universam. Epist. 10. §. 4. p. 30.*

Synod, that except in Danger of Death, or an instantaneous Persecution, none should be received into the Churches Peace, ^b *without the Knowledge and Consent of the People.*

^b *Sine petitu & conscientia plebis. Apud Cyprian. Epist. 59. §. 1. p. 164.*

7. When the Bishop of a Church was dead, all the People of that Church met together in one Place to chuse a new Bishop. So *Sabinus* was elected Bishop of

Emerita, ^c *by the Suffrage of all the Brotherhood; which was also the Custom throughout all Africa,* ^d *for the Bishop to be chosen in the Presence of the People.*

^c *De universæ fraternitatis suffragio. Apud Cypr. Epist. 63. §. 6. p. 202.*

And so *Fabianus* was chosen to be Bishop of *Rome*, ^e *by all the Brethren who were met together in one Place for that very End.*

^d *Apud nos quoque & ferè per provincias universas tenetur, ut ad eam plebem cui præpositus ordinatur, episcopi ejusdem Provinciæ proximi quique convenient, & episcopus deligatur plebe præsentè. Ibid.*

^e *ἡ δὲ ἐκκλησία συγκαλεσθεῖσα αὐτὸν ἐκλεξετο. Apud Euseb. lib. 6. cap. 28. p. 229.*

^e *Τῶν γὰρ ἀδελφῶν ἀπάντων χειροτονίας ἐνεκεν ἐπὶ τῇ ἐκκλησίᾳ συγκαλεσθεῖσα*

8. At the Ordinations of the Clergy the whole Body of the People were present. So

C

an

24 The Constitution, Discipline, &c.

an *African Synod* held *Anno 258*, determined,

^a Ordinationes Sacerdotes non nisi sub populi assistentis Conscientia fieri oportere, ut plebe presente, vel detegantur malorum crimina, vel bonorum merita prædicentur, & sit Ordinatio justa & legitima quæ omnium Suffragio & Judicio fuerit examinata. *Apud Cyprian. Epist. 68. §. 4. p. 201.*

^a That the Ordination of Ministers ought to be done with the Knowledge, and in the Presence of the People; that the People being present, either the Crimes of the Wicked may be detected, or the Merits of the Good declared; and so the Ordination may be just and Lawful; being approved by the Suffrage

and Judgment of all. And Bishop Cyprian writes from his Exile to all the People of his Diocese,

^b In Ordinationibus Clericis, fratres charissimi, solemus vos ante consulere, & mores, ac merita singulorum communi concilio ponderare. *Ad Plebem Universam Epist. 33. p. 76.*

That ^b it had been his constant Practice in all Ordinations, to consult their Opinions, and by their common Counsels to weigh the Manners and Merit of every One: Therein imitating the Example of the Apostles and apostolick Men, who ordained none, but with ^c the Approbation of the whole Church.

^c Συνδρομώδους ἡ ἐκκλησίας πλούς. *Clemens Romanus Epist. 1. ad Cor. p. 57.*

9. Publick Letters from one Church to another were read before the whole Diocese. Thus *Cornelius Bishop of Rome*, whatever Letters he received from Foreign Churches,

^d Sanctissimæ atque amplissimæ Plebi legere. *Cyprian. Epist. 55. §. 21. p. 154.*

^d he always read them to his most holy and numerous People.

And

And without doubt when Firmilian writ ^a to all the Parish of Antioch, they could all assemble together to read his Letter, and return an Answer to it; since we find that in those days one whole Church writ to another whole Church, as ^b the Church of Rome writ to the Church of Corinth. And Cyprian, ^c and his whole Flock, sent gratulatory Letters to Pope Lucius upon his return from Exile.

^a Τῇ παρῳκίᾳ πάση. Epist. Synod. Antioch. apud Euseb. lib. 7. c. 30. p. 279.

^b Ἡ ἐκκλησία τῷ Θεῷ παρῳκῶσα Ῥώμην, τῇ ἐκκλησίᾳ τῷ Θεῷ παρῳκῶσα Κόρινθον. Clem. Rom. Epist. 1. p. 1.

^c Fraternitas omnis. Cyprian. Epist. 58. §. 2. p. 163.

Lastly, The whole Diocese of the Bishop did meet all together to manage Church-Affairs. Thus when the Schism of Felicissimus in the Bishoprick of Carthage was to be debated, ^d It was to be done according to the Will of the People, and by the Consent of the Laity.

^d Secundum arbitrium quoque vestrum, ea quæ agenda sunt disponere pariter & limare poterimus. Ad Plebem Epist. 40. §. 7. p. 94.

And when there were some hot Disputes about the Restitution of the Lapsed, the said Cyprian promised his whole Diocese, ^e That all those Things should be examined before them, and be judged by them. And so also, when they were to send a Messenger to any foreign Church, all the People could meet together to chuse that Messenger, as they could in the ^f Church of Philadelphia.

^e Tunc examinabuntur singula præsentibus & judicantibus vobis. Ad Plebem Epist. 12. §. 1. p. 37.

^f Χειροτονῶσαι διάκονον. Ignat. Epist. ad Phil. p. 45.

26 The Constitution, Discipline, &c.

Now put all these Observations together, and duly consider. whether they do not prove the Primitive Parishes to be no larger than our Modern ones are, that is, that they had no more Believers or Christians in them than there are now in ours; I do not say, that the Ancient Bishopricks had no larger Territories, or no greater Space of Ground, than our Parishes have. On the contrary, it is very probable that many of them had much more; since in those early Days of Christianity, in many Places the Faithful might be so few, as that for twenty or thirty Miles round. they might associate together under one Bishop, and make up but one Church, and that a small one too: But this I say, that how large soever their Local Extent was, their Members made but one single Congregation, and had no more Christians in it, than our Parishes now have; for that Diocese cannot possibly be more than one single Congregation, where all the People met together at one Time, Prayed together, Received the Sacrament together, assisted at Church Censures together, and dispatched Church Affairs together; and yet the Members of the Primitive Dioceses did all this together, as the preceding Observations evidently declare; so that I might stop here, and add no farther Proofs to that which hath been already so clearly proved.

§. 3. But yet that we may more clearly illustrate this Point, we shall demonstrate it by another Method, viz. By shewing the real Bulk and Size of those Bishopricks, concerning whom we have any Notices remaining on ancient Records; and manifest, that the very largest of them

them were no greater than our particular Congregations are. And for the Proof of this, we shall quote the Writings of St. Ignatius, in whose genuine Epistles there is such an Account of the Bishopricks of *Smyrna*, *Ephesus*, *Magnesia*, *Philadelphia*, and *Trallium*, as manifestly evidences them to be but so many single Congregations.

As for the Diocese of *Smyrna*, its Extent could not be very large, since

^a nothing of Church-Affairs was done there without the Bishop; he baptized and administred the Eucharist, and none else could do it within his Cure without his Permission; wherever he was, his whole Flock followed him; which they might without any Inconveniency do, since they ^b frequently assembled together; as Ignatius advised Polycarp the Bishop of this Church, ^c To convene his Diocese to chuse a faithful honest Man to send a Messenger into Syria: So that the Bishop of this Church ^d could know his whole Flock personally by their Names, carrying himself respectfully and charitably to all ^e with all Meekness and

^a Μηδὲς χωρὶς τοῦ ἐπισκόπου τί περὶ αὐτοῦ ἐκκλησίαν, ἐκείνη βεβαία εὐχαριστία ἡσέδα ἢ ὑπο τοῦ ἐπίσκοπου ἔσα ἢ ὅ ἂν ἀλλος ἐπιτρέψῃ ὅπως ἂν εἰρήνῃ ὁ ἐπίσκοπος ἐκείνῳ τὸ πλῆθος ἔσω ἐκ ἔξω ὅτι χωρὶς τοῦ ἐπισκόπου ἔτε βασιλίζειν, ἔτε ἀσάπων ποιεῖν, ἀλλ' ὁ ἂν ἐκείνῳ δοκιμάσῃ. *Epist. ad Smyrn.* p. 6.

^b Πυκνότερον συναθροῦν γινέσθωσαν. *Epist. ad Polycarp.* p. 13.

^c Πρεπὲς συμβῆλιν ἀσάγειν χειροτονῆσαι τινὰ, &c. *Ibid.* p. 15.

^d Ἐξ ὀνόματός πάσης ζήτει. *Ibid.* p. 13.

^e Δόλους καὶ δόλους μὴ ὑπερηγάνει. *Ibid.* p. 13.

28 The Constitution, Discipline, &c.

Humility towards Serving-men and Serving-maids, and charitably ^a taking

^a Χῆραι μὴ ἀμελείτωσαν.
Epist. ad Polycarp. p. 12.

Care of the Widows within his Diocese, permitting

^b Μὴδὲν ἀνὰ γνώμης σὺ γινέσθω. *Ibid. p. 12.*

^b *nothing to be done there without his Privy.*

^c Πρέπει δὲ τοῖς γαμέσι καὶ τῇ γαμεῦμαις μὲν γνώμης τῇ ἐπισκόπῳ τὴν ἐνώσιν ποιέσθω. *Ibid. p. 13.*

^c *much, that none were married without his previous Advice and Consent. Now, how all these Things could be done, how all*

this Bishoprick could meet together in one Place, how the Bishop could personally know all the Members thereof by their respective Names, even the meanest Serving-maids therein, and permit none to be married without his Knowledge and Advice, without reducing this Diocese to a single Parish, I know not.

§. 4. As for the Diocese of *Ephesus*, there was but one Altar or Communion Table in its whole Territory, at which they all communi-

cated together; whence

^d Ἐνεα ἄρτον κλώβεις.
Epist. ad Ephes. p. 20, 29.

they are said, ^d *To break the One Bread; and*

^e εἰ μὴ τις ἢ ἐκείνης τῇ συστάσει, ὑσερεῖται τῷ ἄρτῳ τῷ Θεῷ. *Ibid. p. 20.*

^e *that was without or separated from that Altar, is said, To want the Bread of*

God. The Members also of this Church could all meet together in one Place, to send up their joint Prayers to God in Christ: And therefore

Ignatius condemns all those of that Diocese

^f Ὅτι μὴ ἐρχόμενοι ἐπὶ τὸ αὐτὸ, ἅτε ἡδὴ ὡφειλομένη, καὶ αὐτὸν διενεῖν. *Ibid. p. 20.*

^f *who did not assemble together in that one Place, with the rest of the Mem-*

bers

bers thereof, to send up their Prayers to God as proud, self-conceited, and justly condemnable; because thereby they deprived themselves of that unconceivable Benefit, that would accrew unto them by joyning in the Prayers of the whole Church. ^a For if

the Prayer of One or Two hath so great a Force with God, how much more prevalent must the Prayer of the Bishop and the whole Church be? So that if to communicate together, and to pray together, be the Marks of a particular Church, then this Bishoprick was one.

§. 5. As for the Church of *Magnesia*, they all assembled with the Bishop, having but ^b one Church, and ^c one Altar, ^d joining all together in one Prayer, because ^e to have congregated elsewhere wou'd have been against Conscience and Precept. Now how large such a Church is, where there is but one Meeting-place, and one Altar, where all communicate and pray together, is no hard Matter to determine.

§. 6. Touching the Bishoprick of *Philadelphia*, its Extent may be guessed at by this, that the Members thereof ^f could do nothing without the Bishop, ^g who being their Shepherd, wherever

^a Εἰ γὰρ ἐνΘὺ καὶ δύο πρὸς αὐτὴν ἰσχύον ἔχει, πόσω μᾶλλον ἢ τε ὁ ἐπισκόπος καὶ πάσης ἐκκλησίας. *Epist. ad Ephes. p. 20.*

^b Εἰς ναὸν δεῦ. *Epist. ad Magnes. p. 34.*

^c Ἐν ἑσυχαστηρίῳ. *Ib. p. 34.*

^d Ἐπὶ τὸ αὐτὸ μιᾷ προσέσχῃ. *Ibid. p. 33.*

^e Οὐκ ὁσυνείδητοι διὰ τὸ μὴ βεβαίως κατ' ἐνβολὴν συναθροίσασθαι. *Ibidem, p. 32.*

^f Ὅσοι γὰρ δεῦ εἰσὶν μὴ ὁ ἐπισκόπος εἶναι. *Epist. ad Philadelph. p. 40.*

^g Ὅπως ὁ ποιμὴν ἔσται, ὡς πρὸς αὐτὸ ἀκούει. *Ibid. p. 40.*

30 The Constitution, Discipline, &c.

^a Μία Ἐκκλησία Χριστοῦ
ἐν πόλει. Epist. ad Phi-
ladelph. p. 40.

^b Ἐν Δυσιασίνων. Ibid.
p. 41.

^c Χρηστοῦσαι διάκονον εἰς
τὸ προσελῶσαι ἐκεῖ δεῦ
προσελῶσαν. Ibid. p. 45.

§. 7. As for the Diocese of Trallium, that could be no larger than the former ones, since it had but one Altar in it, which was correlate to its one Bishop; so that to separate from the Altar, was the same, as to separate from the

^d Ὁ ἐπὶ Δυσιασίνων ὢν
καθαρὸς ὢν, τὸτ' ὢν, ὁ
χωρὶς ἐπισκόπου καὶ πρεσ-
βυτέρων, καὶ διακόνων πρεσ-
βυτέρων ἔστω ὁ καθαρὸς
ὢν τῇ συνειδήσει. Epist.
ad Tralles. p. 50.

he was, they were to follow him like Sheep, ^a receiving the Sacrament all together from him, ^b at that one Altar belonging to their Diocese; which they might well enough do, since their Multitudes were not so great, but that on other Occasions they could meet all together, as ^c to chuse a Messenger to send to the Church at Antioch in Syria.

Bishop; whence Ignatius says, That ^d he that is within the Altar is pure; that is, He that doth any thing without the Bishop, Priests and Deacons, is impure.

Now let any impartial Man judge, whether all these Descriptions of those ancient Dioceses do not forcibly constrain us to reduce them to the Rate of our modern Parishes. And if these were no greater, especially Ephesus, at which Place St. Paul preached three Years, we have no Reason to imagine, that other Bishopricks where the Apostles never were, or at least never preach'd so long, surmounted their Bulk and Largeness.

How long it was before these Dioceses swell'd into

into several Congregations, is not my Business to determine, since it happened not within my prescribed Time; except in the Church of *Alexandria*; the Reason and Manner whereof shall be shewn in a few Leaves more, after that I have more fully evidenced this Point, by demonstrating, that the greatest Bishopricks in the World, even in the Third Century, were no more than so many single Congregations: And if this can be proved, it is the solideſt Demonſtration that can be given: For the larger a Church was, and the more Time it had to ſettle and encrease its ſelf, the greater Reason have we to expect that it ſhould exceed all others in Numbers and Diffuſiveness.

Now the Four greatest Diocesses, that in those Days were in the World, are *Antioch*, *Rome*, *Carthage*, *Alexandria*. The Three former of which, during the whole three hundred Years after Chriſt, never branched themſelves into ſeveral particular Congregations, though the latter did, as ſhall be hereafter ſhewn.

§. 8. As for the Dioceſe of *Antioch*, its Members were not ſo many, but that 265 Years after Chriſt, they were able to meet all in one Place; of which we have this memorable Inſtance, That when *Paulus Samofatenus* the Heretical Biſhop thereof, was deprived by a Synod held in that Place, and *Domnus* ſubſtituted in his Room, ^a he refuſed to

reſign the Churches Houſe, till the Emperor *Aurelian* forced him to reſign ^b that Houſe: So that for above 250 Years after

^a Μηδ' αμὲν ἐκείναι τῇ
ἐκκλησίᾳ οἶκον. *Apud*
Euseb. Lib. 7. cap. 30.
p. 282.

^b τὸν οἶκον. *Ibid.*

Chriſt,

32 The Constitution, Discipline, &c.

Christ, the whole Bishoprick of *Antioch* had but one Church to serve God in.

§. 9. How large the Diocese of *Rome* was, may be conjectured by that;

1. All the People thereof could meet together to perform Divine Service, as appears by that History of a certain Confessor called *Natalis*, who returning from the *Theodosian* Heresy, put himself into the Habit of a Penitent, threw himself at the Feet of the Clergy and Laity, as

^a Προσπεσὼν τοῖς ἐπισκό-
πῳ, κλήρῳ, καὶ λαῷ, τὸν
ἐν σπλαγχνῷ ἐκκλησίαν
τῇ δέησεν χριστάρεον.
*Anonym. apud Euseb. lib. 5.
cap. 28. p. 197.*

they went into their publick Meeting-place, and so bewailed his Fault, ^a that at length the Church was touched with Compassion towards him.

2. In this Diocese there was but one Church or Meeting-place; for when Bishop *Anterus*

^b Ἀδελφῶν ἀπάντων ἐπὶ
τῇ ἐκκλησίᾳ συγκεκο-
μῶτων. *Apud Euseb. lib. 6.
cap. 28. p. 229.*

died, ^b All the Brethren met together in the Church, to chuse a Successor; which distinction or nomination of Place, viz.

That they met in the Church, denotes that they had but one Church all; for if they had had more Churches than one, the Historian would have left us in the dark, as to what Church they met in, whether in *St. James's*, *St. John's*, or *St. Peter's*.

3. In this Bishoprick also they had but one Altar or Communion-Table, as appears from a Passage of *Cyprian*, who describes the Schism

^c Profanum altare erigere. *Epist. 67. §. 2. p. 198.*

of *Novatian* a Presbyter of this Church, by ^c erecting a prophane Altar,

in

in opposition to the Altar of *Cornelius* his lawful Bishop.

4. The whole Diocese could concur together in Salutations and Letters to other Churches. Thus concludes a Letter of the Clergy of *Rome*

to the Clergy of *Carthage*, ^a *The Brethren which are in Bonds salute you, and the Presbyters, and the whole Church.*

^a Salutant vos fratres, qui sunt in vinculis, & Presbyteri, & tota Ecclesia. *Apud Cyprian. Epist. 3. §. 3. p. 12.*

5. Whatever Letters were writ to that Church, were read before them all, as it was the Custom of Bishop *Cornelius*, ^b *to read all publick Letters to his most holy and most numerous Flock.*

^b Sanctissimæ atque amplissimæ plebi, legere te semper, literas nostras. *Cyprian. Epist. 55. §. 21. p. 141.*

Lastly, The People of this Diocese met all together to chuse a Bishop, when the See was vacant. So upon the

Death of *Anterus*, ^c *All the Brethren met together in the Church to chuse a Successor, where all the People unanimously chose*

^c Τῶν ὁδ' ἀδελφῶν ἀπάντων ἐπὶ τῇ ἐκκλησίᾳ συγκεκλησμένων, ἡ πᾶσα λαὸν. *Apud Euseb. lib. 6. cap. 28. p. 229.*

Fabianus. And so after the Death of *Fabianus*, *Cornelius* was chosen Bishop of that Diocese ^d *by the Suffrage of the Clergy and People.*

^d Cleri ac Plebis Suffragio. *Cyprian. Epist. 67. §. 2. p. 198.*

Now whether all these Things put together, whether their having but one Communion-Table in their whole Diocese, as also but one Church, where they all usually met, do not unavoidably reduce this Bishoprick to the Circumference

34 The Constitution, Discipline, &c.

cumference of a modern Parish, I leave every Man to judge.

§. 10. The next Diocese to be considered is *Carthage*, which next to *Rome* and *Alexandria*, was the greatest City in the World, and probably had as many Christians in it, as either, especially if that is true, which *Tertullian* insinuates, that the tenth Part thereof was Christian; for he remonstrates to *Scapula* the Per-

* Quid ipsa Carthago passura est, decimanda a te. *Ad Scapulam*, p. 450.

secuting President of that City, that * if he should destroy the Christians of *Carthage*, he must root

out the tenth Part thereof. But yet how many soever the Christians of that Bishoprick were, even some Years after *Tertullian's* Days, they were no more in Number, than there are now in our Parishes, as is evident from Scores of Passages in the Writings of *Cyprian* Bishop of that Church. For,

^b Ut omnes optime nossem. *Cyprian. Epist.* 38. §. 1. p. 90.

1. The Bishop of that Diocese ^b could know every one therein.

2. The Bishop of that Diocese was the common Curator of all the Poor therein, relieving the Poor and Indigent, paying of their Debts, and aiding the necessitous Tradesmen, with Money to set up their Trades. As *Cyprian*, when he was in his exil'd State, sent *Caldonius*, *Her-*

* Ut expungeretis necessitates fratrum nostrorum sumptibus, si qui etiam vellent suas artes exercere, additamento quantum satis esset, desideria eorum juvaretis. *Idem ibid.*

culanus, *Rogatianus*, and *Numidicus* to his Church at *Carthage*, * to pay off the Debts of the indebted Members thereof, and to help those poor Mechanics with

with a convenient Sum of Money, who were willing to set up their Trades: If Cyprian's Diocese had consisted of Scores of Parishes, how many thousand Pounds must he have expended, to have paid off the Debts of all the insolvent Persons therein, and to have assisted every poor Trader with a sufficient Stock to carry on his Employment?

3. All the Diocese was present, when the Sacrament of the Lord's Supper was administered. So saith Cyprian, ^a *Sacramenti veritatem*
We celebrate the Sacra- Fraternitate omni præ-
ment, the whole Brother- fente celebramus. Epist.
hood being present. 63. §. 12. p. 117.

4. When Celerinus was ordained Lector or Clerk by Cyprian, he Read from the Pulpit, ^b *Plebi Universæ. Epist.*
 so that ^b *all the People* 34. §. 4. p. 81.
 could see and hear him.

5. In all Ordinations, all the People were consulted, and none were admitted into Holy Orders without their Approbation, as is assured by Cyprian Bishop of this Diocese, who tells us, That it was his constant Custom ^c *in all*
Ordinations to consult his
People, and with their
common Counsel to weigh
the Merits of every Candi-
date of the Sacred Orders.
 And therefore when for
 extraordinary Merits he advanced one to the Degree of a Lector or Clerk, without first communicating it to his Diocese, he writes
 from

^c *In ordinationibus Clericis, fratres charissimi, solemus vos ante consulere. & mores ac merita singulorum communi consilio ponderare. Epist.*
 33. *ad Clerum & Plebem.*
 p. 76.

36 The Constitution, Discipline, &c.

^a Plebi Universæ. *Epist.* 34. p. 80. from his exil'd State
^a to his whole Flock the Reason of it.

6. When that See was vacant, all the People met together to chuse a Bishop. Whence *Pontius* says, That *Cyprian* was elected Bishop of

^b Plebis favore. *In vita Cypriani.* this Diocese ^b by the Favour of the People. And *Cyprian* himself acknow-

^c Populi universi Suffragio. *Epist.* 55. §. 7. p. 139. ledges, That he was chosen by ^c the Suffrage of all his People.

7. All the People of this Diocese could meet together to send Letters to other Churches;

^d Vicarias vero pro nobis ego & Collegæ, & Fraternitas omnis has ad vos literas mittimus. *Apud Cyprian. Epist.* 58. §. 2. p. 163. an Instance whereof we have in that gratulatory Letter still extant in *Cyprian*, which they ^d all sent to *Lucius* Bishop of *Rome*, on his Return from Exile.

8. All the People were present at Church-Censures, and concurred

^e Secundum vestra divina Suffragia conjurati. *Epist.* 4. ad Plebem, §. 1. p. 92. at the ^e Excommunication of Offenders. Thus *Cyprian* writing from his Exile, to the People of

this his Diocese, about the Irregularities of two of his Subdeacons, and one of his Acolyths; and about the Schism of *Felicissimus*, assures them, that as to the former, when ever it should please God to return him in Peace,

^f Et cum plebe ipsa universa. *Epist.* 28. §. 2. p. 64. ^f it should be determined by him and his Colleagues, and his whole Flock. And

as to the latter, that
then likewise that should
be transacted ^a according
to the Arbitrement of the
People, and the common
Counsel of them all.

^a Secundum arbitrium
quoque vestrum, & om-
nium nostrum commune
Consilium. Epist. 40. ad
Plebem, §. 7. p. 94.

9. At the Absolution of Penitents, all the
People were present, who examined the Rea-
lity of the Offenders Repentance; and if well
satisfied of it, consented, that they should be
admitted to the Churches Peace. Therefore
when some Presbyters in a time of Persecution,
had with too great Rashness and Precipitancy
affoyled some of those, that through the Vio-
lence of the Persecution had succumbed, Cy-
prian writes them from his Exile an objurga-
tory Letter, commanding them to admit no
more, till Peace should be restored to the
Church, when those Offenders *should plead their
Cause* ^b before all the Peo-
ple. And touching the
same Matter he writes in
another Place to all the
People of his Diocese, that when it should
please God to restore Peace to the Church,
then all those Matters
^c *should be examined in
their Presence, and be judg-
ed by them.*

^b Acturi apud Plebem
universam causam suam.
Epist. 10. §. 7. p. 30.

^c Examinabuntur singula
præsentibus & judicanti-
bus vobis. Epist. 12. ad
Plebem, §. 1. p. 30.

Lastly, Nothing was
without the Consent of
the People. So resolved
Bishop Cyprian ^d from the
first Time I was made Bi-
shop, said he, I determin-

done in the Diocess.

^d A primordio episcopa-
tus mei statueram nihil
sine consensu Plebis meæ
privatâ sententiâ gerere.
Epist. 6. §. 5. p. 17.

ed

38 The Constitution, Discipline. &c.

ed to do nothing without the Consent of my People.
And accordingly, when he was exil'd from his
Flock, he writ to the Clergy and Laity there-
of, that when it should please God to return

^a De iis quæ vel gesta
sunt, vel gerenda, sicut
honor mutuus poscit, in
commune tractabimus.
Epist. 6. §. 5. p. 17.

him unto them, ^a all
Affairs, as their mutual
Honour did require, should
be debated in common by
them.

Now whether all these Observations do not
evidently reduce the Diocese of *Carthage* to
the same Bulk with our Parishes, I leave to
every one to determine: For my part, I must
needs profess, that I cannot imagine, how all
the People thereof could receive the Sacrament
together, assist at the Excommunication and
Absolution of Offenders, assemble together to
elect their Bishop, and do the rest of those fore-
mentioned Particulars, without confining this
Bishoprick within the Limits of a particular
Congregation.

§. II. As for the Diocese of *Alexandria*,
though the Numbers of the Christians therein
were not so many, but that in the Middle of
the Fourth Century, they could all, or at least
most of them, meet together in one Place, as

^b Apolog. ad Constant. Writings of ^b *Athanasius*
might evince from the
were it not beyond my
prescribed Time; yet in the Third Century they
had divided themselves into several distinct and
separate Congregations, which were all sub-
jected to one Bishop, as is clearly enough as-
serted by *Dionysius*, Bishop of this Church, who
mentions

mentions, ^a the distinct
Congregations in the ex-
tremest Suburbs of the Ci-
ty. The Reason whereof
seems to be this; Those
Members of this Bishop-

^a Ἐν περὶ αἰοῖς πορρω-
τέρω κειμένοις καὶ μέρ-
εσσιν αἰσυναῖσθαι. *Advers.*
Germanum apud Euseb.
lib. 7. cap. 11. p. 260.

rick, who lived in the remotest Parts of it,
finding it incommodious and troublesom every
Lord's Day, *Saturday, Wednesday* and *Friday* (on
which Days they always assembled) to go to
their one usual Meeting-place, which was very
far from their own Homes; and withal being
unwilling to divide themselves from their old
Church and Bishop, lest they should seem guil-
ty of the detestable Sin of Schism, which con-
sisted in a causeless Separation from their Bi-
shop and Parish-Church, as shall be hereafter
shewn, desired their proper Bishop, to give
them Leave for Conveniency-sake, to erect near
their own Habitations a Chapel of Ease, which
should be a Daughter-Church to the Bishop's,
under his Jurisdiction, and guided by a Pres-
byter of his Commission and Appointment,
whereat they would usually meet, tho' on some
solemn Occasions they would still all assemble
in one Church with their one Bishop.

That for this Reason these separate Congre-
gations were introduc'd at *Alexandria*, seems
evident enough; because *Dionysius Alexandrinus*
saith, That these distinct Congregations were
only in the ^b remotest
Suburbs; and the Chri-
stians hereof were not as
yet arrived to those great
Numbers, but that seventy Years after they

^b Ἐν περὶ αἰοῖς πορρω-
τέρω κειμένοις. *Vide ut*
antea.

D

could

40 The Constitution, Discipline, &c.

could meet all together in one and the same Place, as might be proved from that forementioned Place of *Athanasius*.

So that these distinct Congregations were only for the Conveniency and Ease of those who lived at a great distance from the Bishop's Church, being introduced in the third Century, and peculiar to the Bishoprick of *Alexandria*: All other Bishopricks confining themselves within their Primitive Bounds of a single Congregation, as we have before proved the largest of them did; even *Antioch*, *Rome*, and *Carthage*.

§. 12. If then a Bishoprick was but a single Congregation, it is no Marvel that we find Bishops not only in Cities, but in Country Villages; there being a Bishop constituted, wherever there were Believers enough to form a competent Congregation; For, says *Clemens Romanus*,

α Κατὰ χώρας ἔν, καὶ πό-
λεις κηρύσσοντες καὶ δίδασ-
κον — ὡς ἐπισκόπους καὶ
διακόνους, Epist. I. ad Co-
rinth. p. 54.

Per omnes Provincias,
& per urbes singulas or-
dinati sunt Episcopi. E-
pist. 52. §. 16. p. 119.

Epistle of the Synod of

• Ἐπισκόπους τῶν ὁμόρων
ἀγρῶν τε καὶ πόλεων. Apud
Euseb. lib. 7. cap. 30.
p. 281.

ing forth, and preaching both in Country and City, constituted Bishops and Deacons there. Much to which purpose *Cyprian* says, That Bishops were ordained throughout all Provinces and Cities. Hence in the encyclical of *Antioch*, it is said, That *Paulus Samosatenus* had many Flatterers amongst the adjacent Cities and Country Bishops; of this Sort of Country Bishop

Bishops was *Zoticus*, Bishop ^a of the Village of Comane. And we may reasonably believe, That many of those Bishops, who in the Year 258, were assembled at ^b Carthage to the Number of fourscore and seven, had no other than obscure Villages for their Seats, since we find not the least Notice of them in *Ptolomy*, or any of the old Geographers.

^a Ζωτικὸν ἐπὶ κομανῶν καλ-
μνος. *Anonym. apud Euseb.*
lib. 5. cap. 16. p. 182.

^b Concil. Carthag. apud
Cyprian. p. 443.

§. 13. But let the Bishops Seats have been in any Place whatever, their Limits, as hath been proved, exceeded not those of our Modern Parishes: I do not here mean, as was said before, that the Territory of some of them was no larger; no, I readily grant that; for it is very probable, that in those Places, where there were but few Believers, the Christians, for several Miles round, met all together at the greatest Place within that Compass, where probably there were most Christians, whence both the Church and its Bishop took their Denomination from that Place where they so assembled. But this is what I mean, that there were no more Christians in that Bishoprick, than there are now in our ordinary Parishes; and that the Believers of that whole Territory met all together with their Bishop for the Performance of Religious Services.

Thus it was in the Age and Country of *Justin Martyr*, who describing their solemn

42 The Constitution, Discipline, &c.

^a Τῇ ᾧ ἡλίκῃ λεγομένη
ἡμέρᾳ πάντων καὶ πόλεις
ἢ ἀγροὺς μενούσων ἐπὶ τὸ
αὐτὸ συνέλθοις γίνεσθαι—
ὁ πρεσβυτέρω διὰ λόγου τινὶ
καθεσίαν—ποιεῖσθαι ἐπει-
τα ἀρετῶν προσφέρει, καὶ
ὁ πρεσβυτέρω εὐχαρίστας ἀναπέμ-
πει—καὶ τοῖς ἑκ παρῶσι διὰ
τῶν διακόνων πέμπει. A-
polog. 2. p. 98.

Elements to those that were absent. So that the
Inhabitants both of City and Country, assem-
bled all at the Bishop's Church, hearing him,
and communicating with him, following here-
in the Exhortation of St. Ignatius to the

^b Μὴ δὲν ἕσω ἐν ὑμῖν ὁ
δυναστεύει ὑμᾶς μερίσαι
ἀλλ' ἐνώθητε πρὸς ἐπισ-
κόπου, καὶ τοῖς πρεσβυτέ-
ροις—ὡς περὶ ἐν κύριῳ
ἀνδρὶ τῷ πατρὶ ἐδὲν ἐποί-
ησε ἡνὼμην ὧν, ἕτε δι
ἐαυτοῦ, ἕτε διὰ τῷ ὑποσώ-
λων, ἕτως μὴ δὲ ὑμεῖς
ἀνδρὶ τῷ ἐπισκόπῳ καὶ τῷ
πρεσβυτέρων μὴ δὲν πρὸς-
σεύεσθε—ἀλλ' ἐπὶ τὸ
αὐτὸ μία προσάχῃ μία
δύναμις, εἰς νῆς, μία ἐλπίς.
E.ist. ad Magnes. p. 33.

Exist. ad Magnes. p. 33.

Assemblies, writes, That
^a on Sunday all the Inha-
bitants both of City and
Country met together, where
the Lector read some Por-
tions of the Holy Scrip-
tures; and the Bishop
preached unto them, ad-
ministred the Eucharist,
and sent by the Deacons
Part of the consecrated

Magnesians, ^b Let no-
thing, saith he, be in you,
that may divide you; but
be united to the Bishop,
and those that preside over
you: As therefore our
Lord Jesus Christ did no-
thing without his Father,
neither by himself, nor
his Apostles, so do you no-
thing without the Bishop
and Presbyters, but assem-
ble into one Place, and
have one Prayer, one Sup-

CHAP.

C H A P. III.

§. 1. *What the Bishop's Office was.* §. 2. *Always resident on his Cure.* §. 3. *How the Bishop was Chosen, Elected, or Presented by the Majority of the Parish.* §. 4. *Approved by the neighbouring Bishops.* §. 5. *Installed by Imposition of Hands. How many Bishops necessary to this Instalment.* §. 6. *When a Bishop was promoted, he certified it to other Bishops.* §. 7. *A brief Recapitulation of the peculiar Acts of the Bishop.*

§. 1. **T**HE Bishop's Flock having been so largely discussed, it will now be necessary to speak something of the Bishop's Duty towards them, and of the several Particulars of his honourable Office: I shall not here be tedious, since about this there is no great Difference; only briefly enumerate the several Actions belonging to his Charge.

In brief therefore; the particular Acts of his Function were such as these, viz. ^h Preaching the Word, ⁱ Praying with his People, Administering the Two Sacraments of ^k Baptism and the ^l Lord's Supper, ^m Taking Care of the Poor, ⁿ Ordaining of Ministers, ^o Governing his Flock, ^p Excommunicating of Offenders, ^q Absolving of Penitents; and, in a word, whatever Acts

^h Origen. in Ezekiel. Hom. 3.

ⁱ Justin. Martyr. Apol. 2 p. 98.

^k Tertul. de Baptism. p. 602.

^l Idem de Coron. Milit. p. 338.

^m Justin. Martyr. Apol. 2. p. 99.

ⁿ Firmilian. apud Cypr. Epist. 75. §. 6. p. 237.

^o Tertul. Apol. cap. 39. p. 709.

^p Cypr. Ep. 38. §. 2. p. 90.

^q Idem. Ep. 10. §. 2. p. 30.

44 The Constitution, Discipline, &c.

can be comprised under those Three general Heads of Preaching, Worship, and Government, were Part of the Bishop's Function and Office.

I have but just named these Things, because they are not much controverted; and my Design leads me chiefly to the Consideration of those Matters which have been unhappily disputed amongst us.

§. 2. To the constant Discharge of those fore-mentioned Actions, did the Primitive Bishops sedulously apply themselves, continually preaching unto their People, praying with them, and watching over them, and to that End, residing always with them; which Incumbency or Residency on their Parishes, was deem'd so necessary, that *Cyprian* enumerating the Sins that brought the Wrath of God upon the Churches in that bloody Persecution of *Decius*, mentions

^a *Episcopi derelictâ cathedrâ, plebe desertâ, per alienas Provincias oberrantes, negotiationis questuosæ nundinas aucupari. De Lapsis, §. 4. p. 278.*

the Bishops Non-Residencies as one; ^a *Their leaving their Rectories, and deserting their Flocks, and wandring about the Country to hunt after worldly Gain and Advan-*

tage: And therefore the said *Cyprian* writing to the *Roman* Confessors, who were inveigled

^b *Nos Ecclesiâ derelictâ, foras exire, & ad vos venire non possumus. Epist. 44. §. 2. p. 102.*

into the Schism of *Novatian*, tells them, ^b *That since he could not leave his Church, and come in Person unto them, there-*

fore by his Letters he most earnestly exhorted them to quit that Schismatical Faction; so that

he look'd on his Obligation of Residency at his Church to be so binding, as that in no Case almost could he warrant the leaving of it; which Determination of his might be the more fix'd and peremptory, because that not long before he was so severely

ly tax'd ^a by the *Roman* ^a Epist. 3. apud Cyprian. ^{p. II.} Clergy, and by many of ^b his own ^b Parish, for departing from them for a

while, though it was to avoid the Fury of his Persecutors, who had already proscrib'd him, and would have executed him as a Malefactor, had he not by that Recess from his Church, escap'd their murderous Hand.

So that the Primitive Apostolick Bishops constantly resided with their Flocks, conscientiously applying themselves with the utmost Diligence and Industry to the Promotion of the spiritual Welfare of those that were committed to their Trust, employing themselves in all Acts of Piety, and Offices of Charity; so leading a laborious and mortified Life, till either a natural, or a violent Death removed them from Earth to Heaven, where they were made Priests to the Most High, and were infinitely remunerated for all their Pains and Sorrows; and so leaving their particular Flocks on Earth to be fed and govern'd by others, who should succeed them in their Places; which brings me in the next place to enquire, How a vacant Bishoprick was supply'd, or in what manner a Bishop or Minister was elected to a Diocese or Parish?

§. 3. Now the Manner of electing a Bishop,

D 4

I find

46 The Constitution, Discipline, &c.

I find to be thus: When a Parish or Bishoprick was vacant thro' the Death of the Incumbent, all the Members of that Parish, both Clergy and Laity, met together in the Church commonly, to chuse a fit Person for his Successor, to whom they might commit the Care and Government of their Church.

Thus when *Alexander* was chosen Bishop of *Jerusalem*, it was by the
^a Ἀδελφοὶ ἐκέτ' οἰκαδε αὐτῷ παλιν ὄντι ἐπιρέ-
 πησι. *Euseb. lib. 6. c. 11.*
 p. 212.

^a Compulsion or Choice of the Members of that Church. And as for the

Bishoprick of *Rome*, we have a memorable Instance of this Kind in the Advancement of *Fabianus* to that See, upon the

Death of Bishop *Ante-
 rus*: ^b All the People met together in the Church to chuse a Successor, proposing several illustrious and eminent Personages, as fit for that Office, whilst no one so much as thought upon *Fabianus* then present, till a Dove miraculously came and sat upon his Head, in the same Manner as the Holy Ghost formerly descended on our Saviour; and then all the People, guided as it were, with one Divine Spirit, cried out with one Mind and Soul, That *Fabianus* was worthy of the Bishoprick;

^b Τῶν γὰρ ἀδελφῶν ἀπάν-
 των χειροτονίας ἐνεκεν τῷ
 μέλλοντι διαδεξέσθαι
 τὴν ἐπισκοπὴν ἐπὶ τῇ ἐκ-
 κλησίᾳ συγκεκλημένων,
 πλείων τε ἐπιφανῶν καὶ
 ἐνδοξῶν ἀνδρῶν τοῖς πολ-
 λῶς ἐν ὑπονοίᾳ ὑπαρχόν-
 των, ὁ Φαβιανὸς παρών,
 οὐδένος μὲν ἀνδρώπων εἰς
 διάνοιαν ἦεν, ὡμῶς δ' ἐν
 ἀδρόωσι οὐ μελέως περ-
 σερῶν κατὰ πλάσαν ἐπικα-
 θεσθῆναι τῇ αὐτῇ κεφαλῇ
 μνημονεύσει, μίμημα ἐν-
 δεικνυμένῳ τῷ ἐπὶ τῷ
 σωτήρᾳ καὶ ἁγίῳ πνεύμα-
 τι ἐν εἰδὲ περσερῶν κα-
 θόδῳ, ἐφ' ᾧ τὸ πάντα λαὸν
 ὡς πρὸς ἑνὸς πνεύματος
 φωνὴν κινήσας ὁμῶς, περ-
 θυμῶς πάντες καὶ μιᾷ ψυχῇ
 ἄξιον ἐπιθεῖναι καὶ ἀμελ-

rick; and so straight-
ways taking him, they
placed him on the Epis-
copal Throne. And as
Fabianus, so likewise his
Successor Cornelius ^a was
elected by the Suffrage of
the Clergy and Laity.

λήτως ἐπὶ τῷ θρόνῳ
ἐπισκοπῆς λαβόντας αὐτὸν
ἐπιθεῖναι. Euseb. lib. 6.
cap. 28. p. 229.

^a Episcopo Cornelio—
Cleri ac plebis suffragio
ordinato. Cyprian. Epist.
67. §. 2. p. 198.

Thus also with respect to the Diocese of
Carthage, Cyprian was chosen Bishop thereof
by its Inhabitants and Members, as Pontius his
Deacon writes, ^b That
though he was a Novice,
yet by the Grace of God,
and the Favour of the
People, he was elevated
to that sublime Dignity;
which is no more than
acknowledges, who fre-
quently owns, that he
was promoted to that
Honourable Charge by
the ^c Suffrage of the Peo-
ple.

^b Judicio Dei, & plebis
favore ad Officium Sa-
cerdotii, & Episcopatus
Gradum, adhuc Neophy-
tus electus est. In vita
Cypriani.

what Cyprian himself

^c Populi universi suffra-
gio. Epist. 55. §. 7. p. 139.
Populi suffragium. Epist.
55. §. 6. p. 138. Suffra-
gium vestrum, Epist. 40.
§. 1. p. 92.

§. 4. When the People had thus elected a
Bishop, they presented him to the neighbour-
ing Bishops for their Approbation and Consent,
because without their concurrent Assent, there
could be no Bishop legally instituted, or con-
firmed.

Thus when the fore-mentioned *Alexan-*
der was chosen Bishop of *Jerusalem*, by
the Brethren of that Place; he had also the

^a common

48 The Constitution, Discipline, &c.

† Τὸ δὲ πρῶτον μετὰ
κοινῆς τῶν ἐπισκόπων ὁ δὲ τὰς
πλείους διέπον ἐκκλησίας
γνώμης. *Euseb. lib. 6. cap.*
11. p. 212.

an unfit, or an unable Man for that sacred Office, it being suppos'd, that a Synod of Bishops had more Wisdom, Learning, and Prudence, than a Congregation of unlearned and ignorant Men, and so were better able to judge of the Abilities and Qualifications of the Person elect, than the People were. Hence we find, that sometimes the Election of a Bishop is attributed to the Choice of the Neighbouring Bishops, with the Consent and Suffrage of the People. This Custom genetally prevail'd throughout

|| Apud nos, & fere per Provincias universas tenetur, ut ad Ordinationes ritè celebrandas, ad eam plebem cui præpositus ordinatur, Episcopi ejusdem Provinciæ proximi quique convenient, & Episcopus deligatur, plebe præsentē, quæ singulorum vitam plenissimè novit, & uniuscujusque actum de ejus Conversatione perspexit. Quod factum videmus in Sabini Ordinatione, ut de universæ fraternitatis Suffragio, & de Episcoporum judicio Episcopatus ei deferretur. *Synod. African. apud Cyprian. Epist. 68. §. 6. p. 202.*

† *common Consent of the circumjacent Bishops.* Now the Reason of this, I suppose, was, lest the People thro' Ignorance or Affection, should chuse

Africa; where upon the Vacancy of a See, || The Neighbouring Bishops of the Province met together at that Church, and chose a Bishop in the Presence of the People, who knew his Life and Conversation before; which Custom was observed in the Election of Sabinus, Bishop of Emerita in Spain, who was advanced to that Dignity by the Suffrage of all the Brethren, and of all the Bishops there present. But whether the Election of a Bishop, be ascribed to the adjoining Ministers,

or to the People of that Parish, it comes all to one and the same Thing; neither the Choice of the Bishops of the Voisinage, without the Consent of the People; nor the Election of the People, without the Approbation of those Bishops, was sufficient and valid of it self; but both concurred to a legal and orderly Promotion, which was according to the Example of the Apostles and Apostolick Preachers, who in the first Plantation of Churches, ^a *Ordained Bishops and Deacons, with the Consent of the whole Church*

^a Κατασταθέντας ὑπὸ ἐκείνων ἢ μετὰ αὐτοὺς ἑτέρων ἐλλογιμῶν ἀνδρῶν συνδόκησάσης τῆ ἐκκλησίας πάσης. Clem. Roman. Ep. 1. ad Corinth. p. 57.

§. 5. A Bishop being thus elected and confirmed, the next Thing that followed, was his Ordination or Installment, which was done in his own Church by the neighbouring Bishops; as Cyprian mentions some Bishops in his Time, who went to a ^b *City called Capse to install a Bishop*; whither when they were come, they took the Bishop Elect, and in the Presence of his Flock, ordained, or installed him Bishop of that Church, by Imposition of Hands, as Sabinius was ^c *placed in his Bishoprick by Imposition of Hands*. Therefore Fortunatus the schismatical Bishop of Carthage, ^e *got five Bishops to come and ordain him at Carthage*: And so Novatian, when

^b In Capsensi Civitate propter Ordinationem Episcopi essetis. Epist. 53. §. 1. p. 131.

^c Episcopatus ei deferretur, & manus ei imponeretur. Apud Cyprian. Epist. 68. 1. 6. p. 202.

^d Quinque Pseudo-episcopi Carthaginem venerint, & Fortunatum sibi dementiæ suæ socium constituerint. Cyprian. Epist. 55. §. 12. p. 140.

he

50 The Constitution, Discipline, &c.

^a Ἐπισκόπους τρεῖς ἀνθρώ-
πους ἀσείκους καὶ ἀπλούς ἀ-
γῆς πλάσῃ τινὶ ἐπιχειρή-
σει ἐξαπαλήσει — μετὰ
βίας ἠνάγκασεν ἐκονικῇ
τινὶ καὶ μαλαίᾳ χειρεπιθε-
σίᾳ ἐπισκοπῆν αὐτῷ δέ-
ναι. *Cornel. apud Euseb.*
lib. 6. cap. 43. p. 243.

he schismatically aspired
to the Bishoprick of *Rome*,
that he might not seem
to leap in uncanonically;
^a wheedled Three ignorant
and simple Bishops to come
to *Rome*, and instal him
in that Bishoprick by Im-
position of Hands.

How many Bishops were necessary to this in-
stalling of a Bishop elect, I find not; Three
were sufficient, as is apparent from the fore-
cited Action of *Novatian*; whether less would
do, I know not, since I find not the least Foot-
steps of it in my Antiquity, unless that from
Novatian's sending for, and fetching just Three
Bishops out of *Italy*, we conclude that Number
to be necessary.

But if there were more than Three, it was
not accounted unnecessary or needless; for the
more Bishops there were present at an Instal-
ment, the more did its Validity and Unexcep-
tionableness appear: Whence *Cyprian* argues
the undeniable Legality of *Cornelius's* Promo-
tion to the See of *Rome*,

^b Episcopo in Ecclesia à
sedecim Coepiscopis fa-
cto. *Epist. 52. §. 16. p. 119.*

because he had ^b sixteen
Bishops present at his Or-
dination: And for this

Reason it was, that *Fortunatus*, the Schismatical
Bishop of *Carthage*, falsely boasted, That

^c Jactare viginti quin-
que Episcopos affuisse.
Cyprian. Epist. 55. §. 12.
p. 140.

there were ^c Twenty-five
Bishops present at his In-
stalment. And thus in
short, we have viewed
the Method of the An-
cients

cients in their Election of Bishops; we have shewn, that they were elected by the People, approved and installed by the neighbouring Bishops; on which Account it is, that *Cyprian* ^a *Delecti, ordinati. Epist.* calls them ^a *Chosen and* 4¹. §. 2. p. 97.

Ordained.

§. 6. It may not now be amiss to mention this Custom, that when a Bishop was thus presented and advanced to a See, he immediately gave Notice of it to other Bishops, especially to the most renowned Bishops and Bishopricks, as ^b *Cornelius* writ to *Cyprian* Bishop of *Carthage*, an Account of his being promoted to the See of

^b *Tu te Episcopum factum literis nunciares. Cyprian. Ep. 42. §. 4. p. 99.*

Rome; betwixt which Two Churches, there was such a peculiar Intercourse and Harmony, as that this Custom was more particularly observed by them, insomuch that it was observed by the Schismatical Bishops of each Church,

^c *Novatian* giving Notice to *Cyprian*, Bishop of *Carthage*, of his Promotion to the Church of *Rome*: And ^d *Fortunatus* advising *Cornelius*, Bishop of *Rome*, of his Advancement to the Church of *Carthage*.

^c *Venerunt ad nos missi à Novatiano Maximus Presbyter, &c. Cyprian. Epist. 41. §. 1. p. 96.*

^d *Ad te Legati à Fortunato missi. Idem. Epist. 55. §. 18. p. 143.*

§. 7. Let what hath been spoken now suffice for the peculiar Acts of the Bishop: We have proved, that there was but one Bishop to a Church, and one Church to a Bishop; we have shewn the Bishop's Office and Function, Election and

52 The Constitution, Discipline, &c.

and Ordination; what farther to add on this Head, I know not: For as for those other Acts which he perform'd jointly with his Flock, we must refer them to another Place, till we have handled those other Matters which previously propose themselves unto us: The first of which will be an Examination into the Office and Order of a Presbyter, which, because it will be somewhat long, shall be the Subject of the following Chapter.

C H A P. IV.

§. 1. *The Definition and Description of a Presbyter; what he was.* §. 2. *Inferior to a Bishop in Degree:* §. 3. *But equal to a Bishop in Order.* §. 4. *The Reason why there were many Presbyters in a Church.* §. 5. *Presbyters not necessary to the Constitution of a Church.* §. 6. *When Presbyters began.*

§. 1. **I**T will be both needless and tedious to endeavour to prove, That the Ancients generally mention Presbyters distinct from Bishops. Every One, I suppose, will readily own and acknowledge it. The great Question which hath most deplorably sharpened and sour'd the Minds of too many, is what the Office and Order of a Presbyter was: About this the World hath been, and still is most uncharitably divided; some equalize a Presbyter in every thing with a Bishop; others as much debase him, each according to their particular Opinions, either advance or degrade him. In many Controversies

roversies a middle Way hath been the safest, perhaps in this, the Medium between the two Extremes may be the truest: Whether what I am now going to say, be the true State of the Matter, I leave to the learned Reader to determine; I may be deceived, neither my Years nor Abilities, exempt me from Mistakes and Errors: But this I must needs say, That after the most diligent Re-searches, and impartiallest Enquiries, The following Notion seems to me most plausible, and most consentaneous to Truth; and which, with a great Facility and Clearness, solves those Doubts and Objections, which, according to those other Hypotheses, I know not how to answer. But yet however, I am not so wedded and bigotted to this Opinion, but if any shall produce better, and more convincing Arguments to the contrary, I will not contentiously defend, but readily relinquish it, since I search after Truth, not to promote a particular Party or Interest.

Now for the better Explication of this Point, I shall first lay down a Definition and Description of a Presbyter, and then prove the Parts thereof.

Now the Definition of a Presbyter may be this: *A Person in Holy Orders, having thereby an inherent Right to perform the whole Office of a Bishop; but being possessed of no Place or Parish, not actually discharging it, without the Permission and Consent of the Bishop of a Place or Parish.*

But lest this Definition should seem obscure, I shall illustrate it by the following Instance: As a Curate hath the same Mission and Power with the Minister, whose Place he supplies; yet

54 The Constitution, Discipline, &c.

yet being not the Minister of that Place, he cannot perform there any Acts of his Ministerial Function, without Leave from the Minister thereof: So a Presbyter had the same Order and Power with a Bishop, whom he assisted in his Cure; yet being not the Bishop or Minister of that Cure, he could not there perform any Parts of his Pastoral Office, without the Permission of the Bishop thereof: So that what we generally render Bishops, Priests, and Deacons, would be more intelligible in our Tongue, if we did express it by Rectors, Vicars, and Deacons; by Rectors, understanding the Bishops; and by Vicars, the Presbyters; the former being the actual Incumbents of a Place, and the latter Curates or Assistants, and so different in Degree, but yet equal in Order.

Now this is what I understand by a Presbyter; for the Confirmation of which, these two Things are to be proved.

I. That the Presbyters were the Bishops Curates and Assistants, and so inferiour to them in the actual Exercise of their Ecclesiastical Commission.

II. That yet notwithstanding, they had the same inherent Right with the Bishops, and so were not of a distinct specifick Order from them. Or more briefly thus:

1. That the Presbyters were different from the Bishops *in gradu*, or *in degree*; but yet,

2. They were equal to them in *Ordine*, or *in Order*.

§. 2. As to the First of these; That Presbyters were but the Bishops Curates and Assistants, inferiour to them in Degree, or in the actual

actual Discharge of their Ecclesiastical Commission. This will appear to have been in effect already prov'd, if we recollect what has been asserted, touching the Bishop and his Office, That there was but one Bishop in a Church; That he usually performed all the Parts of Divine Service; That he was the general Disposer and Manager of all things within his Diocese, there being nothing done there without his Consent and Approbation: To which we may particularly add,

1. That without the Bishop's Leave, a Presbyter could not baptize: Thus saith *Tertulian*, ^a *The Bishop hath the Right of Baptizing, then the Presbyters and Deacons; but yet for the Honour of the Church, not without the Authority of the Bishop; and to the same effect saith Ignatius*, ^b *It is not lawful for any one to baptize, except the Bishop permit him.*

^a Baptismum dandi habet jus — Episcopus, dehinc Presbyteri & Diaconi, non tamen sine Episcopi auctoritate propter Ecclesiæ honorem. *De Baptism. p. 602.*

^b Οὐκ ἔδυν ὄντιν χωεῖς τῷ ἐπισκόπῳ ἔτε βραβύλλειν. *Epist. ad Smyrn. p. 6.*

2. Without the Bishop's Permission, a Presbyter could not administer the Lord's Supper.

That Eucharist, says *Ignatius*, is only valid, which is performed by the Bishop, or by whom he shall permit; for it is not lawful for any One to celebrate

^c Ἐκείνην βεβαία ἔχει σία ἡ γὰρ δὴ ἡ τοῦ ἐπισκόπου ἔστα ἡ δὲ ἀν αὐτὸς ἐπιτέλει· ἢ ἐκ ἔδυν ὄντιν χωεῖς τῷ ἐπισκόπῳ ἀγὰπῳ ποιῆν. *Epist. ad Smyrn p. 6.*

the Eucharist, without Leave from the Bishop.

3. Without the Bishop's Consent, a Presbyter could not preach; and when he did preach,

E he

54 The Constitution, Discipline, &c.

yet being not the Minister of that Place, he cannot perform there any Acts of his Ministerial Function, without Leave from the Minister thereof: So a Presbyter had the same Order and Power with a Bishop, whom he assisted in his Cure; yet being not the Bishop or Minister of that Cure, he could not there perform any Parts of his Pastoral Office, without the Permission of the Bishop thereof: So that what we generally render Bishops, Priests, and Deacons, would be more intelligible in our Tongue, if we did express it by Rectors, Vicars, and Deacons; by Rectors, understanding the Bishops; and by Vicars, the Presbyters; the former being the actual Incumbents of a Place, and the latter Curates or Assistants, and so different in Degree, but yet equal in Order.

Now this is what I understand by a Presbyter; for the Confirmation of which, these two Things are to be proved.

I. That the Presbyters were the Bishops Curates and Assistants, and so inferiour to them in the actual Exercise of their Ecclesiastical Commission.

II. That yet notwithstanding, they had the same inherent Right with the Bishops, and so were not of a distinct specifick Order from them. Or more briefly thus:

1. That the Presbyters were different from the Bishops *in gradu*, or *in degree*; but yet,
2. They were equal to them in *Ordine*, or *in Order*.

§. 2. As to the First of these; That Presbyters were but the Bishops Curates and Assistants, inferiour to them in Degree, or in the actual

actual Discharge of their Ecclesiastical Commission. This will appear to have been in effect already prov'd, if we recollect what has been asserted, touching the Bishop and his Office, That there was but one Bishop in a Church; That he usually performed all the Parts of Divine Service; That he was the general Disposer and Manager of all things within his Diocese, there being nothing done there without his Consent and Approbation: To which we may particularly add,

1. That without the Bishop's Leave, a Presbyter could not baptize: Thus saith *Tertulian*, ^a *The Bishop hath the Right of Baptizing, then the Presbyters and Deacons; but yet for the Honour of the Church, not without the Authority of the Bishop; and to the same effect saith Ignatius*, ^b *It is not lawful for any one to baptize, except the Bishop permit him.*

^a Baptismum dandi habet jus — Episcopus, dehinc Presbyteri & Diaconi, non tamen sine Episcopi auctoritate propter Ecclesiæ honorem. *De Baptism. p. 602.*

^b Οὐκ ἔστιν ἔστιν χωεῖς τῷ ἐπισκόπῳ ἔτε βραβύζεν. *Epist. ad Smyrn. p. 6.*

2. Without the Bishop's Permission, a Presbyter could not administer the Lord's Supper.

That Eucharist, says *Ignatius*, is only valid, which is performed by the Bishop, or by whom he shall permit; for it is not lawful for any One to celebrate

^c Ἐκείνη βεβαία & χαρισία ἡ γινώσκῃ ἡ ἐκ τῆς ἐπισκοπῆς ἡ ὅσα ἡ δὲ ἀν' αὐτὸς ἐπιτέλλῃ· ἐκ ἔστιν χωεῖς τῷ ἐπισκόπῳ ἀγάπῳ ποιῆν. *Epist. ad Smyrn p. 6.*

the Eucharist, without Leave from the Bishop.

3. Without the Bishop's Consent, a Presbyter could not preach; and when he did preach,

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he

56 The Constitution, Discipline, &c.

he could not chuse his own Subject, but discoursed on those Matters which were enjoyned

^a Τα ἐπὶ τῷ ἐγχεσμενύθῃ, φήσιν, ἡ ἐλεγχέειν. Homil. de Engastrym. p. 28. Vol. 1.

him by the Bishop, as ^a the Bishop commanded Origen to preach about the Witch of Endor.

4. Without the Bishop's Permission, a Presbyter could not absolve Offenders, therefore

^a Aliqui de Presbyteris, nec Evangelii, nec loci sui memores, sed neque futurum Domini Judicium, neque nunc sibi præpositum Episcopum cogitantes, quod nunquam omnino sub Antecessoribus factum est, cum contumeliâ & contemptu præpositi totum sibi vendicent. Epist. 10. §. 1. p. 29. Vide etiam Epist. 11. §. 1. p. 32. & Epist. 12. §. 1. p. 37.

Cyprian ^b severely chides some of his Presbyters, because they dared in his Absence, without his Consent and Leave, to give the Church's Peace to some offending Criminals.

But what need I reckon up Particulars, when in general there was no Ecclesiastical Office performed by the Presbyters, without the Consent and Permission of the Bishop: So says Ig-

^c Μὴδὲις χωρὶς τοῦ ἐπισκόπου τι πράσσειν τῶν ἀνγκων εἰς τὴν ἐκκλησίαν. Epist. ad Smyrn. p. 6.

natus, ^c Let nothing be done of Ecclesiastical Concerns, without the Bishop; for ^d Whosoever doth any Thing without the Knowledge of the Bishop, is a Worshipper of the Devil.

^d Ὁ λάθρα ἐπισκόπου τι πράσων τῶν διαβόλων λατρεῖ. Idem ibid. p. 7.

Now had the Presbyters had an equal Power in the Government of those Churches wherein they lived, how could it have been impudent and

and usurping in them to have perform'd the particular Acts of their Ecclesiastical Function, without the Bishop's Leave and Consent? No, it was not fit or just, that any one should preach or govern in a Parish, without the Permission of the Bishop or Pastor thereof; for where Churches had been regularly formed under the Jurisdiction of their proper Bishops, it had been an unaccountable Impudence, and a most detestable Act of Schism, for any one, tho' never so legally ordained, to have entred those Parishes, and there to have performed Ecclesiastical Administrations, without the Permission of, or which is all one, in Defiance to the Bishops, or Ministers thereof; for though a Presbyter by his Ordination had as ample an inherent Right and Power to discharge all Clerical Offices, as any Bishop in the World had; yet Peace, Unity and Order, oblig'd him not to invade that Part of God's Church, which was committed to another Man's Care, without that Man's Approbation and Consent.

So then in this Sense a Presbyter was inferior to a Bishop in Degree, in that having no Parish of his own, he could not actually discharge the particular Acts of his Ministerial Function, without Leave from the Bishop of a Parish or Diocese: The Bishops were superior to the Presbyters, in that they were the presented, instituted, and inducted Ministers of their respective Parishes; and the Presbyters were inferior to the Bishops, in that they were but their Curates and Assistants.

§. 3. But though the Presbyters were thus different from the Bishops in Degree, yet they

58 The Constitution, Discipline, &c.

were of the very same specifick Order with them, having the same inherent Right to perform those Ecclesiastical Offices, which the Bishop did, as will appear from these three Arguments.

1. That by the Bishop's Permission they discharged all those Offices, which a Bishop did.
2. That they were called by the same Titles and Appellations as the Bishops were: And,
3. That they are expressly said to be of the same Order with the Bishops. As to the first of these, That by the Bishop's Permission, they discharged all those Offices which a Bishop did; this will appear from that,

1. When the Bishop ordered them, they preach'd. Thus *Origen*, in the Beginning of some of his Sermons, tells us, That he was commanded thereunto by the Bishop, as parti-

^a Τα μετὰ τὸ ἐψυχευμένον, ὁρίσιν, ἐξέλαζέτω. *Hom. de Engastrim. p. 28. Vol. 1.*

cularly when he preach'd about the Witch of Endor, he says, ^a *The Bishop commanded him to do it.*

2. By the Permission of the Bishop, Presby-

^b Baptismum dandi habet jus Episcopus, dehinc Presbyteri & Diaconi, non tamen sine Episcopi auctoritate. *De Baptism. p. 602.*

ters baptized. Thus writes *Tertullian*, ^b *The Bishop has the Right of Baptizing, and then the Presbyters, but not without his Leave.*

3. By the Leave of the Bishop, Presbyters administred the Eucharist, as must be supposed

^c Ἐπειὶν βεβαία εὐχαριστία ἡγείσθω ἢ ὑπὸ τῶν ἐπισκοπῶν ἢ ὑπὸ τῶν πρεσβυτέρων — ἐν δὲ τῶν

in that Saying of *Ignatius*, ^c *That that Eucharist only was valid, which was celebrated by the Bishop*

shop.

shop, or by one appointed by him; and that the Eucharist could not be delivered but by the Bishop, or by one whom he did approve.

ἐκ τῶν ἡμετέρων ἐπισκόπων
ἀγάπῃ ποιεῖν, ἀλλ' ὃν αὐτὸς
ἐκείνους δοκιμάσῃ. Epist.
ad Smyrn. p. 6.

4. The Presbyters ruled in those Churches to which they belonged, else this Exhortation of Polycarpus to the Presbyters of Philippi, would have been in vain;

^a Let the Presbyters be tender and merciful, compassionate towards all, reducing those that are in

^a Epist. ad Philip. §. 5.
Thus translated by Dr. Cave, in the Life of St. Polycarp, p. 127.

Errors, visiting all that are weak, not negligent of the Widow and the Orphan, and him that is poor; but ever providing what is honest in the Sight of God and Men; abstaining from all Wrath, Respect of Persons, and unrighteous Judgment; being far from Covetousness, not hastily believing a Report against any Man, not rigid in Judgment, knowing that we are all faulty, and obnoxious to Judgment. Hence,

5. They presided in Church-Consistories together with the Bishop, and composed the executive Part of the Ecclesiastical Court; from whence it was called the Presbytery, because in it, as Tertullian says,

Approved Elders did preside.

^b Probatī præsident Seniores. Apol. c. 39. p. 709.

6. They had also the Power of Excommunication, as ^c Rogatianus

and Numidicus, Two Presbyters of Cyprian's

^c Vid. Cyprian. Epist 38, & 39. p 90, & 92.

Church, by his Order joyn'd with some Bishops of his Nomination, in the Excommunication of

60 The Constitution, Discipline, &c.

certain Schismatics of his Diocese. But of both these Two Heads, more will be spoken in another Place.

7. Presbyters restored returning Penitents to the Church's Peace. Thus we read in an Epistle of *Dionysius*, Bishop of *Alexandria*, That a certain Offender called *Serapion*, ap-

* Τῶν πρεσβυτέρων μοι
τινὰ καλῶσον — ἐν ὅλῃς ὁ
ὕπ' ἐμὲ δεδωκυῖας τοῖς
ἀπαλλακτομένοις ἔβικ
ἀφ' ἑαυτοῦ. *Ad Iabium An-*
tioch. apud Euseb. lib. 6.
cap. 44. p. 246.

proaching to the Time of his Dissolution, * sent

for one of the Presbyters to absolve him, which the Presbyters did, according to the Order of his Bishop, who had before command-

ed, That the Presbyters should absolve those who were in Danger of Death.

8. Presbyters confirmed, as we shall most evidently prove, when we come to treat of Confirmation: Only remark here by the Way, That in the Days of *Cyprian*, there was a hot Controversie, Whether those that were baptized by Hereticks, and came over to the Catholic Church, should be received as Members thereof by Baptism and Confirmation, or by Confirmation alone? Now I would fain know, Whether during the Vacancy of a See, or the Bishop's Absence, which sometimes might be very long, as *Cyprian* was absent two Years, a Presbyter could not admit a returning Heretic to the Peace and Unity of the Church, especially if we consider their positive Damnation of all those that died out of the Church? If the Presbyters had not had this Power of Confirmation, many penitent Souls must have been damn'd for the unavoidable Default of a Bishop

shop, which is too cruel and unjust to imagine.

9. As for Ordination, I find but little said of this in Antiquity; yet as little as there is, there are clearer Proofs of the Presbyters Ordaining, than there are of their administering the Lord's Supper^m *All*

Power and Grace, saith Firmilian, is constituted in the Church, where Seniors preside, who have the Power of Baptizing, Confirming, and Ordaining; or as it may be rendred, and perhaps more agreeable

^m Omnis potestas & gratia in Ecclesiâ constituta sit ubi præsident majores natu, qui & baptizandi, & manum imponendi, & ordinandi possident potestatem. *Apuđ Cyprian. Epist. 75. §. 6. p. 237.*

to the Sense of the Place; *Who had the Power as of Baptizing; so also of Confirming and Ordaining.* What these Seniors were, will be best understood by a parallel Place in *Tertullian*; for that Place in *Tertullian*, and this in *Firmilian*, are usually cited to expound one another, by most learned Men, as by the most learnedⁿ *Dr. Cave*, and others.

Now the Passage in *Tertullian* is this; In the Ecclesiastical Courts • *approved Elders preside*: Now by these approved

ⁿ Primitive Christianity. *Part 3, cap. 5. p. 379.*

^o Probati præsident Seniores. *Apol. c. 39. p. 709.*

Elders, Bishops and Presbyters, must necessarily be understood; because *Tertullian* speaks here of the Discipline exerted in one particular Church or Parish, in which there was but one Bishop; and if only he had presided, then there could not have been Elders in the plural Number; but there being many Elders to make out their Number, we must add the Presbyters to

62 The Constitution, Discipline, &c.

the Bishop, who also presided with him, as we shall more fully shew in another Place. Now the same that presided in Church-Consistories, the same also ordained; Presbyters as well as Bishops presided in Church-Consistories; therefore Presbyters as well as Bishops ordained. And as in those Churches where there were Presbyters, both they and the Bishop presided together, so also they ordained together, both laying on their Hands in Ordination, as St. Ti-

^a Μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτέρου. 1 Tim. 4. 14.

mothy was ordained ^a by the laying on of the Hands of the Presbytery; that is, by the Hands of the

Bishop and Presbyters of that Parish where he was ordained, as is the constant Signification of the Word *Presbytery*, in all the Writings of the Ancients. But,

10. Though as to every particular Act of the Bishop's Office, it could not be proved particularly, that a Presbyter did discharge them; yet it would be sufficient, if we could prove, that in the general, a Presbyter could, and did perform them all. Now that a Presbyter could do so, and consequently by the Bishop's Permission did do so, will appear from the Example of the great Saint Cyprian, Bishop of Carthage, who being exil'd from his Church, writes a Letter to the Clergy thereof; wherein he

exhorts and begs them

^b Fungamini illic & vestris partibus ac meis, ut nihil vel ad disciplinam, vel ad diligentiam desit. Epist. 5. §. 1. p. 15.

^b to discharge their own and his Office too, that so nothing might be wanting either to Discipline or Diligence. And much to the

the same Effect he thus writes them in another Letter, ^a *Trusting therefore to your Kindness, and Religion, which I have abundantly experienced, I exhort and command you by these Letters, that in my stead you perform those Offices which the Ecclesiastical Dispensation requires.* And in a Letter written upon the same

Occasion, by the Clergy of the Church of *Rome*, to the Clergy of the Church of *Carthage*, we find these Words towards the Beginning thereof, ^b *And since it is incumbent upon us, who are*

as it were Bishops, to keep the Flock in the Room of the Pastor: If we shall be found negligent, it shall be said unto us, as it was said to our careless preceeding Bishops, in Ezekiel 34. 3, 4. That we looked not after that which was lost, we did not correct him that wandered, nor bound up him that was lame, but we did eat their Milk, and were covered with their Wooll.

So that the Presbyters were as it were Bishops, that in the Bishop's Absence kept his Flock, and in his stead performed all those Ecclesiastical Offices, which were incumbent on him.

Now then if the Presbyters could supply the
Place

^a Fretus ergo & dilectione & religione vestra, quam satis novi, his literis & hortor, & mando, ut vos— vice meâ fungamini circa gerenda ea, quæ administratio religiosa deposcit. *Epist. 6. §. 2. p. 17.*

^b Et cum incumbat nobis qui videmur præpositi esse, & vice pastoris custodire gregem, si negligentes inveniamur, dicetur nobis quod & antecessoribus nostris dictum est, qui tam negligentes præpositi erant: quoniam perditum non requisivimus, & errantem non correximus, & claudum non colligavimus, & lac eorum edebamus, & lanis eorum operiebamur. *Apud Cyprian. Epist. 3. §. 1. p. 11.*

64 The Constitution, Discipline, &c.

Place of an absent Bishop, and in general discharge all those Offices, to which a Bishop had been obliged, if he had been present; it naturally follows that the Presbyters could discharge every particular Act and Part thereof. If I should say, such an One has all the Senses of a Man, and yet also assert that he cannot see, I should be judged a Self-contradictor in that Assertion; for in affirming that he had all the human Senses, I also affirmed, that he saw, because Seeing is one of those Senses. For whatsoever is affirmed of an Universal, is affirmed of every one of its Particulars. So when the Fathers say, that the Presbyters performed the whole Office of the Bishop, it naturally ensues, that they confirmed, ordained, baptized, &c. because those are Particulars of that Universal.

But now from the whole we may collect a solid Argument for the Equality of Presbyters with Bishops as to Order; for if a Presbyter did all a Bishop did, what Difference was there between them? A Bishop preached, baptized and confirmed, so did a Presbyter. A Bishop excommunicated, absolved and ordained, so did a Presbyter: Whatever a Bishop did, the same did a Presbyter; the particular Acts of their Office was the same; the only Difference that was between them was in Degree; but this proves there was none at all in Order.

2. That Bishops and Presbyters were of the same Order, appears also, from that originally they had one and the same Name, each of them being indifferently called Bishops or Presbyters. Hence we read in the Sacred Writ of several

of the Primitive Church. 65

several Bishops in one particular Church, as the

^a *Bishops of Ephesus, and*

^b *Philippi, that is, the Bi-*

shops and Presbyters of

those Churches, as they

were afterwards distinctly called. And Clemens

Romanus sometimes mentions many Bishops in

the Church of Corinth, whom at other Times

he calls by the Name of Presbyters, using those

two Terms as synonymous Titles and Appella-

tions, ^c You have obeyed,

saith he, those that were

set over you, τοῖς ἡγούμενοις

ὑμῶν; and, ^d Let us revere

those that are set over us,

προσβύτους ἡμῶν, which are the usual Titles of

the Bishops; and yet these in another Place he

calls ^e Presbyters, descri-

bing their Office, by ^f

their sitting, or presiding

over us. Wherefore he

commands the Corinthi-

ans ^h to be subject to their

Presbyters, and whom in

one Line he calls ⁱ ἐπί-

σκοποι, or Bishops, the second Line after he

calls προσβύτεροι, or Presbyters. So Polycarp ex-

horts the Philippians to be subject to their Pres-

byters and Deacons, under the Name of Presby-

ters, including both Bishops and Priests, as we

now call them.

The first that expressed these Church-Officers

by the distinct Terms of Bishops and Presby-

ters, was Ignatius, who lived in the Beginning

of the Second Century, appropriating the Ti-

tle

^a Επισκόπους. 20. Act. 28.

^b Επισκόποις. 1. Phil. 1.

^c Epist. 1. ad Corinth. p. 2.

^d Ibidem, p. 30.

^e Προσβύτεροι. Ibid. p. 62.

^f Καθεσάντων προσβυ-
τέρων. Ibid. p. 69.

^h Ὑποτάγετε τοῖς πρεσ-
βυτέροις. Ibid. p. 73.

ⁱ Ibidem. p. 58.

66 The Constitution, Discipline, &c.

tle of Bishop, ἐπίσκοπος, or Overseer, to that Minister who was the more immediate Overseer and Governor of his Parish; and that of πρεσβύτερος, Elder or Presbyter, to him who had no particular Care and Inspection of a Parish, but was only an Assistant or Curate to a Bishop that had; the Word ἐπίσκοπος, or Bishop, denoting a Relation to a Flock or Cure, πρεσβύτερος, or Presbyter, signifying only a Power or an Ability to take the Charge of such a Flock or Cure; the former implying an actual Discharge of the Office, the latter a Power so to do.

This Distinction of Titles arising from the Difference of their Circumstances, which we find first mentioned in *Ignatius*, was generally followed by the succeeding Fathers, who for the most Part distinguish between Bishops and Presbyters; though sometimes according to the Primitive Usage, they indifferently apply those Terms to each of those Persons.

Thus on the one Hand the Titles of Presbyters are given unto Bishops; as *Irenæus* in his Synodical Epistle, twice calls *Anicetus*, *Pius*, *Higynus*, *Telesphorus*, and *Xistus*, Bishops of Rome,

^a Apud Euseb. lib. 5. cap. 14. p. 193.

^b Qui in ecclesiâ sunt Presbyteri — qui cum episcopatus successionem, &c. l. 4. c. 43. p. 277.

and whom *Clemens Alexandrinus* in one Line calls the Bishop of a certain City not far from

^c Πρεσβύτερος. Apud Euseb. lib. 5. c. 24. p. 193.

^a πρεσβύτεροι, or Presbyters. And those ^b Bishops who derived their Succession immediately from the Apostles, he calls, the Presbyters in the Church;

Ephesus, a few Lines after he calls ^c the Presbyter.

And

And on the other Hand, the Titles of Bishops are ascribed to Presbyters. As one of the discre- tive Appellations of a Bishop is Pastor; yet *Cyprian* also calls his Presbyters ^a *the Pastors of the Flock*. Another

^a Pastores ovium. *Epist.* 11. §. 1. p. 33.

was that of President, or one set over the People: Yet *Cyprian* also calls his Presbyters

^b *Presidents, or set over the People*. The Bishops were also called Rectors calls the Presbyters ^c *the Governours of the People*.

^b Præpositi. *Ibidem*.

or Rulers. So *Origen*

calls the Presbyters ^c *the Governours of the People*. And we find both Bishops and Presbyters in- cluded under the common Name of Presidents

^c Ἀρχοὺς τῶν λαῶν. *Com- ment in Matth. Vol 1. p. 245.*

or Prelates, by *St. Cy- prian*, in this his Exhor- tation to *Pomponius*, ^a *And if all must observe the Di- vine Discipline, how much more must the Presidents and Deacons do it, who by their Conversation and Manners must yield a good Example to others?*

^d Et cum omnes omnino disciplinam tenere oporteat, multò magis Præpositos & Diaconos curare hoc fas est, qui exemplum & documentum cæteris de conversatione & moribus suis præbeant. *Epist.* 62. §. 2. p. 169.

Now if the same Appellation of a Thing be a good Proof for the Identity of its Nature, then Bishops and Presbyters must be of the same Order, because they had the same Names and Titles. Suppose it was disputed, whether a Parson and Lecturer were of the same Order, would not this sufficiently prove the Affirma- tive? That though for some accidental Re- spects they might be distinguish'd in their Ap- pellation,

68 The Constitution, Discipline, &c.

pellations, yet originally and frequently they were called by one and the same Name. The same it is in this Case, though for some contingent and adventitious Reasons Bishops and Presbyters were discriminated in their Titles, yet originally they were always, and afterwards sometimes, called by one and the same Appellation; and therefore we may justly deem them to be one and the same Order.

But if this Reason be not thought cogent enough, the third and last will unquestionably put all out of doubt, and most clearly evince the Identity or Sameness of Bishops and Presbyters, as to Order; and that is, that it is expressly said by the Ancients, That there were but Two distinct Ecclesiastical Orders, *viz.* Bishops and Deacons, or Presbyters and Deacons; and if there were but these Two, Presbyters cannot be distinct from Bishops, for then there would be Three. Now that there were but Two Orders, *viz.* Bishops and Deacons, is plain from that Golden Ancient Remain of *Clemens*

Romanus, wherein he thus writes, *" In the Country and Cities where the Apostles preached, they ordained their first Converts for Bishops and Deacons over those who should believe: Nor were these Orders new; for, for many Ages past it was thus prophesied concerning Bishops and Deacons, I will appoint their Bishops in Righteousness,*

** Καὶ χάρις ἔν κ' πύ-
λαις κηρύσσοντες καθίστανον
τὰς ἀρχαὶς αὐτῶν εἰς
ἐπισκόπους κ' διακόνους τῶν
μελλόντων πισδεῖν κ' τὸ
καὶ νῦν, ἐν γὰρ δὴ πολλῶν
χρῆτων ἐγγεγραπτο
περὶ ἐπισκόπων κ' διακόνων,
ἕτως γὰρ πᾶς λέγει
ἡ γραφή, καλεσθήσω τὸς
ἐπισκόπους αὐτῶν ἐν δι-
καιουσύνῃ κ' τὸς διακόνους
αὐτῶν ἐν πίστει. Epist. 1.
ad Corinth. p. 54.*

eousness, and their Deacons in Faith. This Place of Scripture which is here quoted, is in *Isa.* 60. 17. *I will make thine Officers Peace, and thine Exactors Righteousness.* Whether it is rightly apply'd, is not my Business to determine. That that I observe from hence is, That there were but two Orders instituted by the Apostles, viz. Bishops and Deacons, which *Clemens* supposes were prophetically promised long before : And this is yet more evidently asserted in another Passage of the said *Clemens* a little after, where he says, that the

Apostles foreknew through our Lord Jesus Christ, that Contention would arise about the Name of Episcopacy, and therefore being endued with a perfect Foreknowledge, appointed the aforesaid Officers, viz. Bishops and Deacons, and left the Manner of their Succession described, that

so when they died, other approved Men might succeed them, and perform their Office. So that there were only the Two Orders of Bishops and Deacons instituted by the Apostles. And if they ordained but these Two, I think no One had ever a Commission to add a Third, or to split One into Two, as must be done, if we separate the Order of Presbyters from the Order of Bishops : But that when the Apostles appointed the Order of Bishops, Presbyters were included therein, will manifestly appear from the Induction of those fore-cited Passages in

Clemens's

* Ἀπόστολοι ἡμῶν ἐγνώσαν
διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, ὅτι ἐκείνοι ἐπὶ τοῦ
ὀνόματος τῆς ἐπισκοπῆς,
διὰ ταῦτα ἐν τῷ αἵματι
προέγνωσαν εἰρηφότους τε-
λείαν καλῆς καὶ τοῦ περι-
ρημῶν, καὶ μετὰ ἐπινο-
μὴν δέδωκασιν, ὅπως ἐάν
κοιμηθῶσιν, διαδέξων
ἄλλοι δέδοκιμασμένοι ἀν-
δρες τὴν λειτουργίαν αὐτῶν.
Ibidem. p. 57.

70 The Constitution, Discipline, &c.

Clemens's Epistle, and his Drift and Design thereby, which was to appease and calm the Schisms and Factions of some unruly Members in the Church of *Corinth*, who designed to depose their Presbyters; and that he might dissuade them from this violent and irregular Action, amongst other Arguments he proposes to them, that this was to thwart the Design and Will of GOD, who would that all should live orderly in their respective Places, doing the Duties of their own Stations, not invading the Offices and Functions of others; and that for this End, that all Occasions of Disorderliness and Confusion might be prevented, he had instituted Diversity of Offices in his Church, appointing every Man to his particular Work, to which he was to apply himself, without violently leaping into other Mens Places; and that particularly the Apostles foreseeing through the Holy Spirit, that contentious and unruly Men would irregularly aspire to the Episcopal Office, by the Deposition of their lawful Presbyters; therefore that such turbulent Spirits might be repressed, or left inexcusable, they ordained Bishops and Deacons where they preached, and described the manner and qualifications of their Successors, who should come after them when they were dead and gone, and be revered and obeyed with the same Respect and Obedience as they before were; and that therefore they were to be condemned as Perversers of the Divine Institution, and Contemners of the Apostolick Authority, who dared to degrade their Presbyters, who had receiv'd their Episcopal Authority in an immediate Succession from those

who

who were advanced to that Dignity by the Apostles themselves.

This was the true Reason for which the fore-quoted Passages were spoken, which clearly evinces, that Presbyters were included under the Title of Bishops, or rather that they were Bishops: For to what End should *Clemens* exhort the schismatical *Corinthians* to obey their Presbyters, from the Consideration of the Apostles Ordination of Bishops, if their Presbyters had not been Bishops?

But that the Order of Presbyters, was the same with the Order of Bishops, wil appear also from that Place of *Irenæus*, where he exhorts us, ^a *to withdraw from those Presbyters, who serve their Lusts, and having not the Fear of God in their Hearts, condemn others, and are lifted up with the Dignity of their first Session; but to adhere to those who keep the Doctrine of the Apostles, and with their Presbyterial Order are inoffensive, and exemplary in sound Doctrine, and an holy Conversation, to the Information and Correction of others; for such Presbyters the Church educates, and of whom the Prophet saith, I will give thee Princes in Peace, and Bishops in Righteousness.*

^a Presbyteri qui serviunt suis voluptatibus & non præponunt timorem Dei in cordibus suis, sed contumeliis agunt reliquos, & principalis confessionis tumore elati sunt—ab omnibus igitur talibus abstinere oportet, adhærere vero his, qui & Apostolorum, sicut prædiximus, doctrinam custodiunt, & cum Presbyterii Ordine Sermonem sanum, & Conversationem sine offensâ præstant, ad informationem & correctionem reliquorum—Tales Presbyteros nutrit Ecclesia, de quibus & Propheta ait, Et dabo principes tuos in pace, & Episcopos tuos in Justitiâ. *Lib 4. c. 44. p. 278.*

F

Now

72 The Constitution, Discipline, &c.

Now that by these Presbyters, Bishops are meant, I need not take much pains to prove; the precedent Chapter positively asserts it; the Description of them in this Quotation, by their enjoying the Dignity of the first Session, and the Application of that Text of *Isaiab* unto them, clearly evinces it. No one can deny but that they were Bishops, that is, that they were superior in Degree to other Presbyters; or, as *Irenæus* styles it, honoured with the first Session; but yet he also says, that they were not different in Order, being of the Presbyterial Order, which includes both Bishops and Presbyters.

To this Testimony of *Irenæus* I shall subjoyn that of *Clemens Alexandrinus*, who tho' he

Ἐπεὶ καὶ αἱ ἐνταῦθα καὶ
τῶν ἐκκλησιῶν προκοπῶν,
ἐπισκόπων, πρεσβυτέρων,
διακόνων, μιμήματα δέμας
ἀγγελικῆς δόξης, κακείνης
τῆς οἰκονομίας τυγχάνουσιν
ἢ ἀναμύειν φασὶν αἱ
γραφαὶ τῶν καὶ ἰχνῶν
τῶν ἀποστόλων ἐν τελειώσει
δικαιοσύνης καὶ τῆς εὐαγγελί-
ου βεβαιώσεως, ἐν νεφέ-
λαις τέττις ἀρδέντας
γράφει ὁ ἀπόστολος δια-
κονήσαι καὶ πρῶτα, ἑπειτα
ἐκκλησιασθῆναι τὰ πρεσ-
βυτεῖα καὶ προκοπὴν δό-
ξης, δόξα γὰρ δόξης διαό-
ρει ἄχρεις ἂν εἰς τέλειον
ἀνδρῶν αὐξήσωσιν. Strom.
lib. 64. p. 401.

the Steps of the Apostles, live in the Perfection of Evangelical Righteousness; for these, the Apostle

mentions the Processes of Bishops, Presbyters and Deacons, from which some conclude the Bishops Superiority of Order; yet the subsequent Words evidently declare, that it must be meant only of Degree, and that as to Order they were one and the same; for he immediately adds, That those Offices are an Imitation of the Angelick Glory, and of that Dispensation, which, as the Scriptures say, they

wait for, who treading in the Steps of the Apostles, live in the Perfection of Evangelical Righteousness; for these, the Apostle writes,

writes, *shall be took up into the Clouds*, (Here he alludes to the Manner of the Saints Glorification in *1 Thess. 4. 17.* Then we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we ever be with the Lord.) *and there first as Deacons attend, and then according to the Process, or next Station of Glory, be admitted into the Presbytery; for Glory differs from Glory, till they increase to a perfect Man.* Now in this Passage there are two Things which manifest, that there were but two Ecclesiastical Orders, *viz.* Bishops and Deacons, or Presbyters and Deacons; the first is, that he says, that those Orders were resembled by the Angelick Orders. Now the Scripture mentions but two Orders of Angels, *viz.* Archangels and Angels, the Archangels presiding over the Angels, and the Angels obeying and attending on the Archangels. According to this Resemblance therefore there must be but two Ecclesiastical Orders in the Church, which are Bishops or Presbyters presiding and governing, with the Deacons attending and obeying. The other Part of this Passage, which proves but two Ecclesiastical Orders, is his likening of them to the progressive Glory of the Saints, who at the Judgment Day shall be caught up in the Clouds, and there shall first as Deacons attend and wait on Christ's Judgment-Seat, and then, when the Judgment is over, shall have their Glory perfected, in being placed on the celestial Thrones of that Sublime Presbytery, where they shall for ever be blest and happy.

74 The Constitution, Discipline, &c.

So that there were only the two Orders of Deacons and Presbyters, the former whereof being the inferiour Order, never sat at their Ecclesiastical Conventions, but like Servants

^a Videt & ordinationes, five stationes ministro-
rum ejus, Diaconorum,
ut mihi videtur, ordi-
nem memorat astantium
divino ministerio. Ho-
mil. 2. in Cantic. Cantic.
Origen.

^b Nobiscum sedeat in
Clero. Cyprian. Epist. 35.
p. 84.

Minister of the Parish, sat at the Head of the Semicircle, on a Seat somewhat elevated

^c Collegis meis. Epist. 28.
§. 2. p. 64.

above those of his ^c Col-
leagues, as Cyprian calls
them, and so was distin-
guished from them by his Priority in the same
Order, but not by his being of another Order.
Thus the aforesaid Clemens Alexandrinus distin-
guishes the Bishop from the Presbyters, by his
being advanced to the προκαθέδεια, or the first
Seat in the Presbytery, not by his sitting in a
different Seat from them: For thus he writes,

^d Οὗτος πρεσβύτερος
ἔστι τῶν ὄντων ἐκκλησίας, καὶ
διακόνος ἀληθῆς τῆς
Θεῆς βαλυσέως, ἐὰν ποιῇ καὶ
διδάσκη τὰς ψυχὰς ἔχ' ὑπὸ ἀνθρώπων χειρὸν ἔχον
ἐδ' ὅτι πρεσβύτερος, δίκαιος νομιζόμενος, ἀλλ' ὅτι δι-
καιος ἐν πρεσβυτερίᾳ καλεσόμενος, καὶ ἐν ταύτῃ ἐπὶ
γῆς προκαθέδεια μὴ τιμηθῇ, ἐν τοῖς αἰκοῖσι καὶ τέσσαρσι
καθέδαις θρόνοις καὶ λαὸν κείνων, ὡς φησὶν ἐν τῇ Ἀπο-
καλύψει Ἰωάννης. Stromat. lib. 6. p. 405.

^a stood and waited on the
latter, who ^b sat down
on θρόνοι, or Seats in the
Form of a Semicircle,
whence they are fre-
quently called *Confessus*
Presbyterii, or the Session of
the Presbytery, in which
Session he that was more
peculiarly the Bishop or

^d He is in truth a Presby-
ter of the Church, and a
Minister of the Will of

God,

God, who does and teaches the Things of the Lord, not ordained by Men, or esteemed just, because a Presbyter, but because just, therefore received into the Presbytery, who although he be not honoured with the first Seat on Earth, yet shall hereafter sit down on the Twenty and Four Thrones, mentioned in the Revelations, judging the People. So that both Bishops and Presbyters were Members of the same Presbytery, only the Bishop was advanced to the first and chiefest Seat therein, which is the very same with what I come now from proving, viz. That Bishops and Presbyters were equal in Order, but different in Degree; That the former were the Ministers of their respective Parishes, and the latter their Curates or Assistants.

Whether this hath been fully proved, or whether the precedent Quotations do naturally conclude the Premisses, the learned Reader will easily determine. I am not conscious that I have stretched any Words beyond their natural Signification, having deduced from them nothing but what they fairly imported: If I am mistaken, I hope I shall be pardoned, since I did it not designedly or voluntarily. As before, so now I profess again, that if any one shall be so kind and obliging to give me better Information, I shall thankfully and willingly acknowledge and quit mine Error; but till that Information be given, and the Falsity of my present Opinion be evinc'd, (which after the impartial-est and narrowest Enquiry, I see not how it can be done) I hope no one will be offended, that I have asserted the Equality or Identity of the

76 The Constitution, Discipline, &c.

Bishops and Presbyters as to Order, and their Difference as to Pre-eminency or Degree.

§. 4. Now from this Notion of Presbyters, there evidently results the Reason why there were many of them in one Church, even for the same Intent and End, tho' more necessary and needful, that Curates are now to those Ministers and Incumbents whom they serve; it was found by Experience, that Variety of Accidents and Circumstances did frequently occur both in Times of Peace and Persecution; the Particulars whereof would be needless to enumerate, that disabled the Bishops from attending on, and discharging their Pastoral Office; therefore that such Vacancies might be supplied, and such Inconveniencies remedied, they entertained Presbyters or Curates, who during their Absence might supply their Places, who also were helpful to them, whilst they were present with their Flocks, to counsel and advise them; whence Bishop Cyprian assures us, that he did all Things by the ^b Common Council of his Presbyters.

^b Communi Consilio.
Epist. 24. p. 55.

Besides this, in those early Days of Christianity, Churches were in most Places thin, and at a great Distance from one another; so that if a Bishop by any Disaster was incapacitated for the Discharge of his Function, it would be very difficult to get a neighbouring Bishop to assist him. To which we may also add, that in those Times there were no publick Schools or Universities, except we say the Gatechetic Lecture at *Alexandria*, was one for the Breeding of young Ministers, who might succeed the Bishops as they

they died ; wherefore the Bishops of every Church took care to instruct and elevate some young Men, who might be prepared to come in their Place when they were dead and gone. And thus for these and the like Reasons most Churches were furnished with a competent Number of Presbyters, who help'd the Bishops while living, and were fit to succeed them when dead.

§. 5. I say only, most Churches were furnished with Presbyters, because all were not, especially those Churches which were newly planted, where either the Numbers or Abilities of the Believers were small and inconsiderable : Neither indeed were Presbyters essential to the Constitution of a Church ; a Church might be without them, as well as a Parish can be without a Curate now ; it was sufficient that they had a Bishop ; a Presbyter was only necessary for the easing of the Bishops in his Office, and to be qualified for the succeeding him in his Place and Dignity after his Death.

For as *Tertullian* writes,
* *Where there are no Presbyters, the Bishop alone administers the Two Sacraments of the Lord's Supper and Baptism.*

* *Ubi Ecclesiastici Ordinis non est confessus, & offert, & tingit Sacerdos, qui est ibi solus. Exhort. ad Castitat. p. 457.*

§. 6. As for the Time when Presbyters began, to me it seems plain, that their Office was even in the Apostolick Age, tho' by their Names they were not distinguished from Bishops till some time after. The first Author now extant, who distinctly mentions Bishops and Presbyters, is *Ignatius* Bishop of *Antioch*, who lived in the

78 The Constitution, Discipline, &c.

Beginning of the second Century: But without doubt before his Time, even in the Days of the Apostles, where Churches increased, or were somewhat large, there were more in Holy Orders than the Bishops of those Churches. We read in the New Testament of the Bishops of *Ephesus*, *Acts* 20. 28. and *Philippi*, *Philip*. 1. 1. which must be understood of what was afterwards distinctly called Bishops and Presbyters. So likewise we read in *St. Timothy*, *1 Tim.* 4. 14. of a Presbytery, which in all the Writings of the Fathers, for any Thing I can find to the contrary, perpetually signifies the Bishop and Presbyters of a particular Church or Parish. And to this we may add what *Clemens Alexandrinus* reports of *St. John*, That he went into the

* Ὅτι μὲν ἐπισκόπους κα-
ταστήσων, ὅτι δὲ ὅλας ἐκ-
κλησίας ἀρμώσων, ὅτι δὲ
κλήρω ἐναγέ τινα κληρώ-
σων τῷ ἁγίῳ πνεύματι
σημαινομένων. Apud Eu-
feb. lib. 3. cap. 23. p.
92.

of *Ephesus*, * Partly that
he might constitute Bishops;
partly that he might plant
new Churches, and partly
that he might appoint such
in the Number of the Cler-
gy as should be command-
ed him by the Holy Ghost.

Where by the Word Clergy, being oppos'd to Bishops, and so consequently different from them, must be understood either Deacons alone, or which is far more probable, Presbyters and Deacons.

C H A P.

C H A P. V.

§. 1. *The Order and Office of the Deacons.* §. 2. *Subdeacons what.* §. 3. *Of Acolyths, Exorcists, and Lectors; thro' those Offices the Bishops gradually ascended to their Episcopal Dignity.* §. 4. *Of Ordination. First, of Deacons.* §. 5. *Next, of Presbyters; the Candidates for that Office presented themselves to the Presbytery of the Parish where they were ordained.* §. 6. *By them examined about Four Qualifications, viz. Their Age.* §. 7. *Their Condition in the World.* §. 8. *Their Conversation.* §. 9. *And their Understanding. Human Learning needful.* §. 10. *Some Inveighed against Human Learning, but condemned by Clemens Alexandrinus.* §. 11. *Those that were to be ordained Presbyters, generally pass'd thro' the Inferiour Offices.* §. 12. *When to be ordained, propounded to the People for their Attestation.* §. 13. *Ordained in, but not to a particular Church.* §. 14. *Ordained by the Imposition of Hands of the Presbytery.* §. 15. *The Conclusion of the first Particular, concerning the Peculiar Acts of the Clergy.*

§. 1. **N**EXT to the Presbyters were the Deacons, concerning whose Office and Order I shall say very little, since there is no great Controversy about it; and had it not been to have rendred this Discourse compleat and entire, I should in Silence have pass'd it over. Briefly therefore, their original Institution, as in *Acts* 6. 2. was to serve Tables, which inclu-

80 The Constitution, Discipline, &c.

included these two Things, A looking after the Poor, and an Attendance at the Lord's Table. As for the Care of the Poor, *Origen* tells us,

^a Διάκονοι διοικῶντες τὰ
τῆ ἐκκλησίας χρήματα.
Comment. in Mat. Tom.
16. p. 443. Vol. 1.

that the ^a *Deacons dispensed to them the Church's Money*, being employed under the Bishop to inspect and relieve all the

Indigent within their Diocese: As for their Attendance at the Lord's Table, their Office with respect to that, consisted in preparing the Bread and Wine, in cleansing the Sacramental Cups, and other such like necessary Things; whence

^b Βρωμάτων καὶ ποτῶν εἰσιν
διάκονοι. Epist. ad Tral-
les. p. 48.

they are called by *Ignatius* ^b *Deacons of Meats and Cups*, assisting also, in some Places at least, the

Bishop or Presbyters in the Celebration of the Eucharist, ^c *delivering the*

^c Διάκονοι διδόντες ἐκάστῳ
τῷ παρόντων μετὰ λαβεῖν
ἐκ τοῦ ὁμοῦ καὶ οἴνου. Just. Martyr.
Apolog. 2. p. 97.

Elements to the Communicants. They also preached, of which more in another Place; and in the ^d *Absence of the Bishop and Presbyters baptized.*

^d Baptismum dandi habet jus Episcopus dehinc Presbyteri & Diaconi.
Tertul. de Bapt. p. 602.

In a word, according to the Signification of their Name, they were as *Ignatius* calls them, ^e *the Churches Servants*, set apart on purpose to serve

^e Ἐκκλησίας Θεῷ ὑπηρε-
ται. Epist. ad Tralles.
p. 48.

God, and attend on their Business, being constituted, as *Eusebius* terms it, ^f *for the Service of*

^f ὑπὲρ τῆς κοινῆς.
Lib. 2. cap. 1. p. 38.

the Publick.

§. 2. Next

§. 2. Next to the Deacons were the Subdeacons, who are mentioned both by ^b Cyprian and ^a Hypodiatonum Optatum. *Epist.* 24. p. 55. ^b Cornelius. As the Office of the Presbyters was to assist and help the Bishops, so theirs was to assist and help the Deacons. And as the Presbyters were of the same Order with the Bishop, so probably the Subdeacons were of the same Order with the Deacons, which may be gathered from what we may suppose to have been the Origin and Rise of these Subdeacons, which might be this, That in no Church whatsoever, was it usual to have more than Seven Deacons, because that was the original Number instituted by the Apostles; wherefore when any Church grew so great and numerous, that this stinted Number of Deacons was not sufficient to discharge their necessary Ministrations, that they might not seem to swerve from the Apostolical Example, they added Assistants to the Deacons, whom they called Sub-deacons or Under-deacons, who were employed by the Head or chief Deacons, to do those Services in their Stead and Room, to which, by their Office, they were obliged. But whether this be a sufficient Argument to prove Sub-deacons to be of the same Order with the Deacons, I shall not determine, because this Office being now antiquated, it is not very pertinent to my Design, I only offer it to the Consideration of the Learned, who have Will and Ability to search into it.

§. 3. Besides those forementioned Orders, who were immediately consecrated to the Service of God, and by him commission'd thereunto, there were

^a Hypodiatonum Optatum. *Epist.* 24. p. 55.

^b ὑποδιακόνους ἐπὶ αὐτοῖς.
Apud Euseb. lib. 6. c. 43.
p. 244.

82 The Constitution, Discipline, &c.

were another Sort of Ecclesiasticks, who were employed about the meaner Offices of the

^a Naricum Acoluthum.

Cyprian. Epist. 36. p. 87.

^b Unus de exorcistis vir probatus. *Firmil. apud*

Cypr. Ep. 75. §. 10. p. 238.

^c Hos lectores constitutos. *Cyp. Ep. 34. §. 4. p. 81.*

Church, such as ^a Acoluths,

^b Exorcists and

^c Lectors, whose Offices,

because they are now

disused, except that of

the Lector, I shall pass

over in silence, reserving

a Discourse of the Lector for another Place;

only in general, these were Candidates for the

Ministry, who by the due Discharge of these

meaner Employments, were to give Proof of their

Ability and Integrity, the Bishops in those Days

not usually arriving *per Saltum* to that Dignity

and Honour; but commonly beginning with

the most inferiour Office, and so gradually pro-

ceeding thro' the others, till they came to the

supreme Office of all, as *Cornelius* Bishop of

Rome, ^a did not presently

leap into the Episcopal

Throne, but first passed

thro' all the Ecclesiastical

Offices, gradually ascend-

ing to that sublime Dignity.

The Church in those

happy Days, by such a

long Tryal and Experience, using all possible

Precaution and Exactness, that none but fit and

qualify'd Men should be admitted into those Sa-

cred Functions and Orders, which were attend-

ed with so dreadful and tremendous a Charge.

And this now brings me in the next Place, to

enquire into the Manner and Form of the Primitive

Ordinations, which I chuse to discourse of

^a Non iste ad Episcopatum subito pervenit, per omnia ecclesiastica officia promotus — ad Sacerdotii sublime fastigium cunctis Religionis gradibus ascendit. *Cypr. Epist. 52. §. 4. p. 115.*

in this Place, since I shall find none more proper for it throughout this whole Treatise.

§. 4. As for the various Senses and Acceptations which may be put on the Word *Ordination*, I shall not at all meddle with them; that Ordination that I shall speak of is this, the Grant of a peculiar Commission and Power, which remains indelible in the Person to whom it is committed, and can never be obliterated or rased out, except the Person himself cause it by his Heresie, Apostacy, or most extreamly gross and scandalous Impiety. Now this Sort of Ordination was conferred only upon Deacons and Presbyters, or on Deacons and Bishops, Presbyters and Bishops being here to be consider'd as all one, as Ministers of the Church-Universal. As for the Ordination of Deacons, there is no great Dispute about that, so I shall say no more concerning it, than that we have the Manner thereof at their first Institution in *Acts* 6. 6. which was, that they were ordained to their Office by Prayer and Imposition of Hands.

§. 5. But as for the Ordination of Presbyters, I shall more distinctly and largely treat of the Manner and Form thereof, which seems to be as follows.

Whosoever desired to be admitted into this Sacred Office, he first proposed himself to the Presbytery of the Parish where he dwelled and was to be ordained, desiring their Consent to his designed Intention, praying them to confer upon him those Holy Orders which he craved. Now we may suppose his Petition was to the whole Presbytery, because a Bishop alone could not give those Holy Orders, as is most evident from

84 The Constitution, Discipline, &c.

^a Communi Consilio omnium nostrum. *Epist.* 24. p. 55.

Council of the whole Presbytery. And therefore

^b Necessè fuit — necessitate urgente promotum est. *Ibidem.*

without the Advice and Consent of his Presbytery, which one will be apt to think was no great Usurpation, he takes great Pains (*Ep.* 24. p. 55.) to justify and excuse himself for so doing.

§. 6. Upon this Application of the Candidate for the Ministry, the Presbytery took it into their Consideration, debated his Petition

^c Communi Consilio. *Epist.* 24. apud *Cypr.* p. 55.

^c in their Common Council, and proceeded to examine whether he had those Endowments and

Qualifications which were requisite for that Sacred Office. What those Gifts and Qualifications were, touching which he was examined, may be reduced to these Four Heads, his Age, his Condition in the World, his Conversation, and his Understanding.

As for his Age; It was necessary for him to have lived some Time in the World, to have been of a ripe and mature Age; for they ordained no Novices, or young Striplings: That was the Practice of the Hereticks, whom

^d Nunc Neophytos conlocant. *De præscript. adv. Heret.* p. 89.

^d raw and unexperienced Clerks. But as for the Orthodox, they took care

from *Cyprian*, who assures us, That ^a all Clerical Ordinations were performed by the Common Council of the whole Presbytery. And therefore when upon a ^b most urgent and necessary Occasion he had been forced to ordain one but a Lector,

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to confer Orders on none, but on such as were well stricken in Years; observing herein the Apostolick Canon in 1 Tim. 3. 6. *Not a Novice, lest being lifted up with Pride, he fall into the Condemnation of the Devil.* But yet if any Young Man was endued with extraordinary Grace and Ability, the Fewness of his Years was no Obstacle to his Promotion, that being superseded by the Greatness of his Merit; as we find in the Case of *Aurelius* in *Cyprian*, who tho' * *young in Years*, yet

for his eminent Courage and † Excellency, was graced with Ecclesiastical Orders: And such an one, I suppose, was the Bishop of *Magnesia* in the Times of *Ignatius*, which gave occasion to that Exhortation, to the People of that Diocese, || *not to despise their Bishop's Age, but to yield him all due Respect and Reverence.*

§. 7. As for his Condition in the World; he was not to be entangled with any mundane Affairs, but to be free from all secular Employments, and at perfect Liberty to apply himself wholly to the Duties of his Office and Function. This also was founded on that other Apostolick Canon in 2 Tim. 2. 4.

† *No Man that warreth entangleth himself with the Affairs of this Life, that he may please him who*

* In annis adhuc novellus. *Cypr. Epist. 33. p. 76.*

† Merebatur — Clericæ Ordinationis — gradus & incrementa — non de annis suis, sed de meritis æstimandus. *Ibidem.*

|| Μὴ συγχέετε τῇ ηλικίᾳ τὸ ἐπισκόπου ἀλλὰ — πᾶσι ἐμμενέτωσαν οὕτως εὐδοκίμων. *Ignat. Epist. ad Magnes. p. 31.*

† Nemo militans Deo obligat se molestiis Sæcularibus, ut possit placere ei cui se probavit. Quod cum de omnibus habet

86 The Constitution, Discipline, &c.

dictum sit, quantò magis molestiis & laqueis sæcularibus obligari non debent, qui divinis rebus & spiritualibus occupati, ab Ecclesia recedere, & ad terrenos & sæculares actus vacare non possunt, cujus ordinationis & religionis formam Levitæ prius in lege tenuerunt, ut cum terram dividerent, & possessiones partirentur undecim Tribus, Levitica Tribus, quæ Templo & Altari, & Ministeriis Divinis vacabat, nihil de illa divisionis portione perciperet, sed aliis terram colentibus, illa tantum Deum cole-ret, & ad victum atque alimentum suum ab undecim Tribubus de fructibus qui nascebantur, decimas reciperet. Quod totum fiebat de auctoritate & dispositione divi-nâ, ut qui operationibus divinis insistebant, in nullâ re avocarentur, nec cogitare aut agere sæcu-laria cogerentur. Quæ nunc ratio & forma in Clero tenetur, ut qui in Ecclesia Domini Ordina-tione Clerica promoven-tur, in nullo ab admini-stratione Divina avocen-tur, nec molestiis & ne-gotiis sæcularibus alligen-tur, sed in honore

hath chosen him to be a Soldier. Which Words, saith Cyprian, if spoken of all, How much more ought not they to be entangled with Secular Troubles and Snares, who being busied in Divine and Spiritual Things, cannot leave the Church, to mind earthly and worldly Actions? Which Religious Ordination, as he goes on to write, was emblematic'd by the Le-vites under the Law; for when the Land was divided, and Possessions were given to Eleven Tribes, the Levites who waited upon the Temple and Al-tar, and the sacred Offices thereof, had no Share in that Division; but the others till'd the Ground, whilst they only worshipped God, and received Tenths of the others Increase for their Food and Sustenance; all which happen'd by the Divine Authority and Dispensation, that they who waited on Divine Employments, should not be withdrawn therefrom, or be forced either to think

of,

of, or to do any Secular Affairs: Which Fashion, as he there continues to write, is now observed by the Clergy, that those who are promoted to Clerical Ordinations, should not be impeded in their Divine Administrations; or incumbred with secular Concerns and Affairs; but as Tenths; receiving Subscriptions from the Brethren, depart not from the Altar and Sacrifices, but Night and Day attend on Spirituul and Heavenly Meditations. These Words were spoken on the Occasion of a certain Bishop called *Germinius Victor*, who at his Death made a certain Presbyter, called *Germinius Faustinus* Trustee of his last Will and Testament, which Trust Cyprian condemns as void and null, * Because a Synod had before decreed, that no Clergyman should be a Trustee, for this Reason, because those who were in Holy Orders ought only to attend upon the Altar and its Sacrifices, and to give themselves wholly to Prayer and Supplication. It was a Blot in the Hereticks Ordinations, that they † Ordained such as were involved in the World, and embarrass'd with carnal and secular Concerns.

sportulantium fratrum tanquam Decimas ex fructibus accipientes, ab Altari & Sacrificiis non recedant, sed die ac nocte Cœlestibus rebus & Spiritualibus serviant. Epist. 66. §. 1. 2. p. 195.

* Cum jampridem in Consilio Episcoporum statutum sit, ne quis de Clericis & Dei Ministris tutorem vel curatorem testamento suo constitueret, quando singuli Divino Sacerdotio honorati, & in Clerico Ministerio constituti, non nisi Altare & Sacrificiis deservire, & precibus atque orationibus vacare debeant. *Idem Ibidem.*

† Nunc Sæculo obstrictos concolant. *Tertul. de Prescript. adv. Hæret. p. 89.*

88 The Constitution, Discipline, &c.

§. 8. As for the Conversation of the Party to be ordained, he was

* *Humiles & mites. Cyprian. Epist. 38. §. 1. p. 90.*

† *In Ordinationibus Sacerdotum non nisi immaculatos & integros antistites eligere debemus, qui sanctè & dignè Sacrificia Deo offerentes, audiri in precibus possint, quas faciunt pro Plebis Dominicæ incolumitate, cum scriptum sit, Deus peccatorem non audit, sed si quis Deum coluerit, & voluntatem ejus fecerit, illum audit. Epist. 68. §. 2. p. 201.*

to be ** humble and meek, of an unspotted and exemplary Life.* So says Cyprian, *† In all Ordinations we ought to choose Men of an unspotted Integrity, who worthily and holily offering up Sacrifices to God, may be heard in those Prayers which they make for the Safety of their Flock: For it is written, God beareth not a Sinner; but if any One be a Worshipper of Him, and doth his Will, him he hear-*

eth. Wherefore before they were ordained, they were proposed to the People for their Testimony and Attestation of their holy Life and Conversation: But of this we shall speak more in another Place: Only it may not be improper to remember here, that this is also an Apostolick Canon, in *1 Tim. 3. 2, 3, 7.* *A Bishop then must be blameless, the Husband of one Wife, vigilant, sober, of good Behaviour, given to Hospitality, apt to teach, not given to Wine, no Striker, not greedy of filthy Lucre, but patient, not a Brawler, not covetous. Moreover he must have a good Report of them which are without, lest he fall into Reproach, and the Snare of the Devil.*

§. 9. As for the Understanding of the Person to be ordained, he was to be of a good Capacity, fit and able duly to Teach others. This is also

also another of the Apostolick Canons in 2 Tim. 2. 15. Study to shew thy self approved unto God, a Workman that needeth not to be ashamed, rightly dividing the Word of Truth. And in 1 Tim. 3. 2. A Bishop must be apt to teach, which implies an Ability of teaching, and a Capacity of rightly understanding, apprehending, and applying the Word of God; to which End Humane Learning was so conducive, as that Origen pleads not only for its Usefulness, but also for its Necessity, especially for that Part of it, which we call Logick, to find out the true Sense and Meaning of the Scripture, as appears from this following Digression, which he makes concerning it, in one of his Commentaries,

How is it possible, saith he, that a Question either in Ethicks, Physicks, or Divinity, should be understood, as it ought, without Logick? You shall hear no Absurdity from those who are skill'd in Logick, and diligently search out the Signification of Words; whereas many times, thro' our Ignorance in Logick, we greatly erre, not distinguishing Homonymies, Amphibolies, the different Uses, Properties and Distinction of Words, as some from the Ignorance of the Homonymy of the Word

Ἐπεὶ δὲ δύναται ἡθικὸν περὶ
ἐλεῖν, ἢ φυσικὸν ἡθικὸν,
ἢ θεολογικὸν ἡθικὸν, καὶ
ἐπεὶ σημαίνοντων καὶ τῶν
καὶ τῶν λογικῶν τῶν περὶ
ἐλεῖν ὅν δὲ τῶν περὶ
ἐλεῖν. τί γὰρ ἀποπρὸς ἀκα-
τὰς τῶν κρυπτολογικῶν, καὶ
ταῖς διαλέκτοις καὶ ἐπι-
στάνειν ἐπιμελῶς τοῖς ση-
μαίνοντοισι, ὅτι γὰρ ὅτι
παρὰ τὴν ἀνοίαν τῶν λογ-
ικῶν μετὰ τὴν ἀνοίαν τῶν
καὶ καθάπερ τὰς ἀνοίαν
μίας καὶ ἀμφιβολίας, καὶ κα-
ταχρηστικῶς, καὶ κρυπτολογίας
καὶ διασολῆς ὅτι παρὰ τὸ
ἀνοίαν τῶν ὁμῶν τῶν
κόσμου περὶ τῶν ἐλεῖν,
ἐκπεπρωκασιν ἐπὶ τῶν
ἐλεῖν περὶ τῶν ἐλεῖν
μικρῶς, οἱ μὴ καθάπερ ἡ
ἐπὶ τῶν καὶ τὸ, ὁ κόσ-
μος ἐν ᾧ ποιεῖ καὶ,

90 The Constitution, Discipline, &c.

ὅτι ἀντὶ τῆς πειρείας καὶ ἀν-
θρώπων τὸ τοῦτο ἔταξεν ἐκείνῳ
Ἰωάννη ἐρημῷ, οὐκ ἐν ἑσθλῇ
κόσμον καὶ αὐτὸν τὴν
λέξιν σημαίνοντα τὸ σύνη-
μα τὸ ἐξ ἐρανῶ καὶ γῆς καὶ
τῆς ἐν αὐτοῖς θρασυτάτης
καὶ ἀνοσιώτατης ἀποφαίνοντα
ὡς Θεὸς μηδ' αὐτῶς ἐργῶ
δείκνυσαι δυναμῶναι πῶς
ἡλιοθ καὶ σελήνη καὶ ἀστέρεις
τὰ ἔσω τελευτήματα κινέ-
σθαι καὶ ἐν τῇ πονηρίᾳ
αὐτοῖς ἐκ τῆς ἑστῆς ὅτι
ἀμύνης τῆς Θεῶς ὁ αἶψων τὴν
ἀμαρτίαν τῆς κόσμου —
πάλιν τε Θεὸς ἦν ἐν Χει-
ρὶ κόσμον καταλλάσων
ἐαυτὸν ὅτι καὶ καθ' ἡμᾶς
τὴς θέλωντας μὴ σφάλλε-
σθαι ὡς τὴν ἀλήθειαν ἐν
τῷ νοεῖν τὰς θείας γραφὰς
ἀναγκαϊότατα ὅτι τὰ πί-
πτοντα εἰς πλὴν χρηστὴν
εἶδεναι λογικά. Tom. 1.
Comm. in Genes. p. 16,
17. Vol. 1.

World to himself: Wherefore if we would not err
about the true Sense of the Holy Scripture, it is ne-
cessary that we understand Logick; which Art of

* Περιέρεται καὶ ὁ θεὸς
λόγος ἡμᾶς ἐπὶ διαλεκτι-
κῷ ὅπως μὴ Σολομῶνι
λέγοντι. Παιδεία ἢ ἀνε-
ξέλεγκτος. Contra Cel-
sum, lib. 6. p. 279.

World, have fell into
wicked Opinions touching
its Maker, not discerning
what that signifies in
1 John 5. 19. The World
lies in Wickedness; where
they understanding by the
World, the Frame of Hea-
ven and Earth, and all
Creatures therein, blas-
pheme the Creator thereof,
by affirming, that the Sun,
Moon and Stars, which
move in so exact an Or-
der, lie in Wickedness. So
also thro' the same Igno-
rance they know not the
true Sense of that Text in
1 John 30. This is the
Lamb of God, which tak-
eth away the Sins of the
World. Neither of that
in 2 Cor. 5. 19. God was
in Christ reconciling the

* Logick, the aforesaid Fa-
ther thinks, is recommen-
ded to us by Solomon in
Prov. 10. 17. He that re-
fuseth Reproof, or Logick,
as he rendreth it, er-
reth.

Clemens

Clemens Alexandrinus also stiffly asserts the Utility of Human Learning, where he says,

^a That it is profitable to Christianity for the clear and distinct Demonstrations of its Doctrine, ^b in

that it helps us to the more evident Understanding of the Truth. And in particular for Logick, he

gives it high Encomiums, as that ^c it is a Hedge to defend the Truth from being trod down by Sophisters,

that ^d it gives us great Light duly to understand the Holy Scriptures, that

^e it is necessary to confute the Sophisms of Hereticks. And in general, for all

Sorts of Learning he tells us, ^f that it keeps the Way of Life, that we be not deceived or circumvented, by

those that endeavour to draw us into the Way of Sin. So that he thinks

Philosophy and the liberal Arts ^g came down from Heaven unto Men. But

should I produce all the Passages in this Father, concerning the Utility

and Excellency of Human Learning, I must transcribe several Pages in Folio, which if the

Reader has a Curiosity to view, he may especially

^a Φιλοσοφία χρησίμη πρὸς θεοσέβειαν γίνεσθαι πρὸς παιδεία τις ἔσται τοῖς τῶν πίσιιν δι' ὑποδείξεως κατὰ παρῶν τοις. Strom. lib. 1. p. 207.

^b Φιλοσοφία πρὸς κατὰ ληψιν τῆ ἀληθείας. Ibidem, p. 233.

^c Θεῶν δὲ ὅτι διαλεκτική ὡς μὴ καταπαλεῖσθαι πρὸς τὴ σοφιστῶν τῶν ἀληθείαν. Stromat. lib. 6. p. 472.

^d Ταῖς γραφαῖς αὐταῖς μέγα ὥς ἐνίσκτει ταῖς ψυχαῖς. Ibidem.

^e Ἡ διαλεκτικὴ συνεργεῖ πρὸς τὸ μὴ ὑποπίπτειν ταῖς κατατρεχέσαις αἵρέσεσιν. Stromat. lib. 1. p. 234.

^f Ὅτις δὲ ζωῆς φυλάσσει παιδεία ὡς μὴ ἀπαλῆθῃναι ὡς μὴ κλαπῆναι πρὸς τὸ ἐπὶ βλάβῃ τῆ ἀρετῆς τῶν κακοῖς χρίαν ἡσκηκότων. Ibid. p. 210.

^g Θεοδὸν ἦκεν εἰς ἀνθρώπους. Stromat. lib. 1. p. 210.

92 The Constitution, Discipline, &c.

cially take Notice of these Places, *Stromat. lib. 1. pag. 209, 210, 211, 212, 213, 214, 215.* and *Stromat. lib. 6. pag. 471, 472, 473, 474, 475, 476, 477.*

§. 10. It is true, there were some in those Days, of whom *Clemens Alexandrinus* com-

^a Πολλοὶ δὲ καθάπερ οἱ παῖδες τὰ μορμολυχία, ἕως δεδίασι τῷ Ἑλληνικῇ φιλοσοφίᾳ φοβέμενοι μὴ ἀπαγάγῃ αὐτοὺς. *Str. lib. 6. p. 472.*

plains, ^a *who dreaded Philosophy, lest it should deceive them, as much as Children did Hobgoblins. Because they saw by too lamentable Experience, that many learned Mens*

Brains were so charmed, or intoxicated with philosophical Notions, as that they laboured to transform them into Christian Verities, and so thereby became Authors of most pestilent and damnable Heresies, which is particularly observed by *Tertullian*, with respect to the Hereticks

^b *Hæreticorum Patriarchæ Philosophi. Adv. Hermog. p. 266.*

of his Time, who in this Account calls ^b *the Philosophers, the Patriarchs of Hereticks.* Therefore they accused Philosophy it self, as ^c *the Production of some evil Inventor, introduced into the World for the Ruin and Destruction of Mankind.* Even *Tertullian* him-

^c Οἱ δὲ καὶ πρὸς κακὴν αὐτῇ φιλοσοφίαν εἰς δεδοκέναι τὸ βίον νομίζουσιν ἐπὶ λύμῃ τῶν ἀνθρώπων πρὸς τὴν εὐρετὴν πονηρεῖ. *Clemens Alexand. Strom. lib. 4. p. 204.*

self, for this Reason had an extream Pique against Philosophy, and violently decry'd it, especially Logick, as inconsistent with true Christianity, as may be seen at

large

large in his Book, *De Prescriptione adversus Hæreticos*, p. 70, 71.

But to this Objection *Clemens Alexandrinus* replies, that if any Man had been deceiv'd and misled by *Philosophy*,

^a that that proceeded not from *Philosophy*, but from the *Wickedness* of his Nature; for whosoever has Wisdom enough to use it, he is able thereby to make a larger and a more demonstrative Defence of the

Faith than others. And concerning Logick in particular, he tells them, That as for Eristick, jangling Logick, for impertinent and contentious Sophisms, which he elegantly calls τὰς σκιάς ἢ λόγων^b the *Shadows of*

Reason; he disliked it as much as they, and frequently^c inveighs against it: But as for the solid substantial Part of

it, he could not but deem it profitable and advantageous, since^d it helps

us to find out the Truth,

^e enables us the better to understand the Scriptures,

and^f shews us how to refel the Sophisms and cunning Arguments of the Hereticks.

^a Μῆτε τὴν φιλοσοφίαν λυμάνεσθαι ἢ βίον, ψευδῶν πραγμάτων καὶ σαυλῶν ἔργων δημίερον ὑπάρχοντα πειβολῇ πλείονι χρωμύς ἀμηνγήπη συγυμνασίαν τινὰ πίσεως ἀποδεικτικὴν ἐκποιεῖσθαι. *Stromat. lib. 1. p. 204.*

^b *Stromat. Lib. 6. p. 500.*

^c *Stromat. Lib. 1. p. 205, 211, 212, 215. and Lib. 6. p. 472, 500.*

^d Συλλαμβάνεσθαι φιλοσοφία τῇ πρὸς τὴν ἀλήθειαν ἀρέσει. *Stromat. Lib. 1. p. 233.*

^e Ταῖς γραφαῖς αὐταῖς μέγα φᾶς ἐνίσκηται παῖς ψυχᾶς. *Stromat. Lib. 6. p. 472.*

^f Ἡ διαλεκτικὴ συνεργεῖ

πρὸς τὸ μὴ ὑπολίπειν ἢ κατὰ κράτος αἰετέσειν. *Stromat. Lib. 1. p. 234.*

94 The Constitution, Discipline, &c.

But besides this Sort of Objectors, there were others of whom *Clemens Alexandrinus* speaks, who condemn'd Learning on this Account, be-

^a Ἀνθρωπίνῳ σύνεσιν, *Stromat. lib. 6. p. 476.*

^b Πῶς ἐκ ἀλογον τεκτονικῆς καὶ ναυπηγικῆς χεῖρεσιν νομίζεν φιλοσοφίαν. *Ibidem. p. 476.*

sides, even those of a Smith and Shipwright, which are as much Human,

^c Οὐδαμῶς τέτοις ἐν διδασκαλίᾳ ἀλλ' ἢ εἰς μόνον τὸ ἀπ' αὐτῆς χεῖριμον ὡς λαβόντας τὸ καὶ κλησαμένους ἀπεῖναι οἰκαδε δύνανται ἐπὶ τὴν ἀληθινὴν φιλοσοφίαν. *Ibidem. p. 475.*

^d Προπαιδευτικὴ αἰτοῖν τὴν φιλοσοφίαν προδοποιῶσα καὶ ὑποχρεῖται τελειόμενον. *Stromat. lib. 1. p. 207.*

cause it was ^a *Human*, unto whom that Father answers, That ^b *was most unreasonable, that Philosophy only should be condemn'd on this Account, and that the meanest Arts besides, even those of a Smith and Shipwright, which are as much Human, should be commended and approved; that* ^c *they did not rest here and go no farther, but having got what was useful and profitable from it, they ascended higher unto the true Philosophy,* ^d *making this Human Philosophy a Guide unto, or, a Preparatory for the true Philosophy.*

These were the Sentiments of this learned Father touching the Utility and Excellency of Human Learning, with respect to the Interpretation of Scripture, the finding out and defending of the true Faith and Doctrine, and such like Things, which were the very Heart and Soul of the Presbyters Function and Employ; from whence we may rationally collect, that it was needful, amiable, and profitable in a Presbyter: I do not say that it was absolutely necessary, for it is apparent that a great Part of the ancient Presbyters were not skill'd in it; but I say that it was very useful and

ere and advantagious, and they prized and esteem-
 ks, ed those Presbyters, who were vers'd in it, e-
 be- specially those of them who were Arch-Presby-
 n, ters or Bishops, who, if possible, were to be
 her well read in those parts of Learning, which were
 most proper to confirm the Articles of Christianity,
 of- and to confute the Enemies thereof. This is
 mn- plainly insinuated by Origen, when he says,

and *That the Holy Scripture*

be- *exhorts us to learn Logick,*
 ich *in that Place, where it is*
 ap- *said by Solomon, He that*
 did *refuseth Reproof, or Lo-*
 far- *gick, as he understand-*
 hat *eth it, erreth; and that*
 ble *therefore he that instruct-*
 aded *eth others, (the Greek*

ilo- *Word more particularly denotes the Bishop)*

Hu- *ought to be able to convince Gain-sayers.*

uide §. 11. Upon this Examination of the Candi-
 for dates for the Ministry; and their Approbation
 by the Presbytery, the next thing that follow'd
 was their being declar'd capable of their desir'd
 Function, to which they were very seldom pre-
 sently advanc'd, but first gave a Specimen of
 their Abilities in their discharge of other inferi-
 our Ecclesiastick Offices, and so proceeded by
 Degrees to the Supreme Function of all, as Cor-

elius Bishop of Rome,
 did not presently leap in-
 to his Office, but passing
 thro' all the Ecclesiastical
 Employments, gradually as-
 cended thereunto. And as
 Aurelius, a Member of

^a Περιρέπει καὶ ὁ θεὸς
 λόγος ἡμᾶς ἐπὶ διαλεκτι-
 κήν, ὅτε μὲν Σολομῶν
 λέγων· Παιδεία ἧ ἀνε-
 ξέλεγκτος — ὅτι δὲ
 περὶ ἀμείνονος λόγου
 νατὸν ἐν τῷ ἀνιλέγον-
 τας ἐλέγχειν. Contra
 Celsum, lib. 6. p. 279.

^b Non iste ad Episcopatu-
 tum subito pervenit, per
 omnia ecclesiastica offi-
 cia promotus—ad Sacer-
 dotii sublime fastigium
 cunctis religionis gradi-
 bus ascendit. Cypr. Epist.
 52. §. 4. p. 115.

the

96 The Constitution, Discipline, &c.

* Merebatur talis Clericæ Ordinationis ulteriores gradus & incrementa majora, sed interim placuit ut ab Officio lectionis incipiat. *Idem Epist.* 33. p. 77.

the Church of Carthage, * began first with the lowest Office of a Lector, tho' by his extraordinary Merits he deserved those that were more sublime and honourable.

§. 12. That this was their constant and unalterable Practice, I dare not affirm; I rather think the contrary, as I might easily prove, were it pertinent to my Design; this that follows is more certain, that whether they were gradually or presently ordained Presbyters, their Names were published or propounded to the People of that Church, where they were to be ordained that so, if worthy of that Office, they might have the Testimony and Attestation of the People; or if unworthy and unfit, they might be

† Ordinationes Sacerdotales non nisi sub Populi assensu conscientia fieri oportere, ut plebe presente vel detegantur malorum crimina, vel bonorum merita prædicentur, & sit ordinatio justa & legitima, quæ omnium suffragio & judicio fuerit examinata. *Cyprian. Epist.* 63. §. 4. p. 201.

debarred and excluded from it, † by which course the Crimes of the Wicked were discovered, the Vertues of the Good declared, and the Ordination became valid and legitimate, being examined by the Suffrage and Judgment of all.

§. 13. If the People objected nothing against the Persons proposed, but approved their Fitness for that Office; the next thing that followed, was their actual Ordination in that particular Church, where they were so propounded

no

not that they were only ordain'd for that particular Church, but in it they were ordain'd Ministers of the Church Universal, being at liberty, either to serve that Church, where they received their Orders, or, if they had a legal Call, to spend their Labours elsewhere, in other Churches, as Origen was a Presbyter of *Alexandria*, tho' he was ^a *ordained in Palesti-*
na, by the Bishops of
Casarea and Jerusalem,
 and ^b *Numidicus was a*
Presbyter of the Church of
Carthage, tho' he recei-
ved his Orders elsewhere.
 Hence the Presbyters of
 People Church were not con-
 fin'd to a set Number, as

^a Καισαρείας τε καὶ ἱεροσολύμων ἐπίσκοποι χεῖρας εἰς πρεσβυτέρειον αὐτοῦ τέθεικασιν. *Euseb. lib. 6. c. 8. p. 209.*

^b Numidicus Presbyter adscribatur Presbyterorum Carthagenensium numero. *Cyprian. Epist. 35. p. 84.*

The Bishop and Deacons were, but were sometimes more, sometimes less; as fit Persons for that Office presented themselves, so were they ordained, some of whom still remained in the same Church, where they received their Orders; and others went and served other Churches, every one going where the Providence of God did call him.

§. 14. But now their formal Ordination was by Imposition of Hands, usually of the Bishop and Presbyters of the Parish where they were ordained: For this there needs no other Proof than that Injunction of *St. Paul to Timothy*, *Tim. 4. 14. Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on of the Hands of the Presbytery.*

As

98 The Constitution, Discipline, &c.

As for Imposition of Hands, it was a Ceremony that was variously used in the Old Testament, from whence it was translated into the New, and in the Primitive Church used on sundry Occasions, to no purpose here to enumerate: One of those Actions was, Ordination of Church-Officers, wherein, I think, it was never omitted. Thus Novatian was ordained a Pres-

^a Καὶ ἡξιώθη ^τ πρεσβυτε-
ρεῖς καὶ χεῖρας ^τ ἐπιτιθεῖν
^τ ἐπ' αὐτὸν καὶ χεῖρας
εἰς πρεσβυτερεῖα κληθεῖν.
Cornel. apud. Euseb. lib. 6.

cap. 43. p. 245.

^b Χεῖρας εἰς πρεσβυτερεῖον
αὐτῷ τεθείησιν. Apud
Euseb. lib. 6. c. 8. p. 209.

byter ^a by Imposition of Hands. And the Bishops of Cæsarea and Jerusalem ^b imposed Hands on Origen to make him a Presbyter. The Imposition of Hands being the Completion of Ordination, or the final Act thereof;

for whosoever had past through the forementioned Examination and Attestation, and consequently to that had received the laying on of Hands, he was esteemed by all, as legally ordained, and was ever after deemed to have sufficient Power and Authority to exert and discharge the Duty and Office of the Presbytership, to which by those Actions he was advanced and promoted.

§. 15. Here now I shall conclude what I designed to write, with respect to the first Particular, concerning the peculiar Acts of the Clergy, under which I have discoursed distinctly of the Office, and Order of Bishops, Priests and Deacons, as also of several other Things relating to their Charge and Dignity. As for those other Acts of theirs, which remain to be inquired

ed into, I shall not meddle with them here ;
 for tho' they may have some Rapport or Con-
 nexion to this Head, yet they more properly
 and immediately respect the Third, unto which
 Place therefore I shall refer their Discussion and
 Examination.

CHAP. VI.

§. 1. *The peculiar Acts of the Laity proposed to be
 discoursed of. What were the Qualifications of
 Church-Membership.* §. 2. *The People, in some
 Cases, had Power to depose their Bishops.*
 §. 3. *The conjunct Acts of the Clergy and
 Laity proposed to be discoursed of. All Eccle-
 siastical Affairs were managed by their joint
 Endeavours.*

§. 1. **H**AVING in the former Chapters treated
 of the peculiar Acts of the Clergy,
 I come now in this to speak something to the
 peculiar Acts of the Laity, and to enquire into
 those Actions and Powers, which they exerted
 distinctly by themselves. And here it may not
 be amiss first of all to make an Enquiry into
 the Constitution of the Laity, that is, how
 and by what means they were at first admitted
 to be Members of a Church, by Virtue of
 which Membership they were made Partakers
 of all those Powers, which we shall hereafter
 mention.

Now

Now for Answer hereunto, in general

^a Per Baptisma Spiritus Sanctus accipitur, & sic à baptizatis & Spiritum Sanctum consecutis ad bibendum calicem Domini pervenitur. *Cypr. Epist. 63. S. 5. p. 175.*

ous Sins, as Idolatry, Murder, Adultery, and such like; for then they were cast out of the Church, and not admitted again, till by a penitent and holy Deportment they had testified their Grief and Sorrow for their unholily and irregular Actions; for as Origen saith,

^b Ἡμεῖς γὰρ ὅση δύναμις πάντα περὶ τοῦ ἁγίου πνεύματος ἀνδρῶν γενέσθαι τὸ σίλλογον ἡμῶν. *Contra Celsum, 1. 3. p. 143.*

^c Ὅτι ἐπεὶ ἐν τοῖς συνεδρίοις καὶ ἐπὶ τὰς κοινὰς εὐχὰς ἐρχομένης εἰ μὴ ἀρετῆς σπανίως λαμβάνων ἐν τοῖς πολλοῖς εὐεῖσκοις τοῖς τε. *Origen contra Celsum, 1. 4. p. 178.*

^a all those that were baptized, were look'd upon as Members of the Church, and had a Right to all the Priviledges thereof; except they had been guilty of gross and scandalous

^b We do our utmost, that our Assemblies be compos'd of good and wise Men. So that none who are admitted to our Congregations, and Prayers, are vicious and wicked, except very rarely it may happen, that a particular bad Man may be conceal'd in so great a Number.

But since the greatest Part of Christians were adult Persons at their Conversion to Christianity, and Admission into Church Fellowship and Society, therefore we must consider the Prerequisites of Baptism, since that Sacrament gave them a Right and Title to that Admission or Reception.

Now those Persons who designed to leave Heathenism and Idolatry, and desired to be Members of a Christian Church, were not presently

ently advanced to that Degree, but were first continued a certain space of Time in the Rank of the Catechumens, or the Catechised ones: These were Candidates of Christianity, who were to stay some time in that Order for these two Reasons: The one was, That they might be catechised and instructed in the Articles of the Christian Faith, from whence they were called *Catechumens*: And the other was, that they might give Demonstrations of the Reality of their Intentions, by the Change of their Lives, and Holiness of their Conversions.

Whilst they were in this Estate, or rather in a preparatory thereunto, they were first privately instructed at Home, till they understood the more Intelligible Principles of Christianity, and then they were admitted into the first Rank of Catechumens, who are called by *Tertullian* *Edocti*, or, those that are taught. These were permitted^a to come into the Church where they stood in a Place by themselves, and were present at the Sermons, which were adapted to their Capacities, being Discourses of the ordinary and less mysterious Truths of the Gospel. If they behaved

^a Εἰσὶ τινες τεταγμένοι πρὸς τὸ φιλοπράσσειν τοῖς βίαις. Idem Ibidem, p. 142.

^b Καὶ ἰδίαν αὐτοῖς περὶ πάντων. Idem Ibidem, p. 142.

^c De Præscript. adv. Hæret. p. 89.

^d Πρωτάδε οὐ τοῖς εἰσάγειν, εἰδὶα μὲν ποιήσαντες ταῖς μαθή. ἀφ' ἡ ἀρχαῖαν καὶ εἰσαγομένην. Origen contra Celsum, lib 3. p. 142.

^e Παροισιπόμεν τὰ βαρύτερα τοῖς συνερχομένοις καὶ δεομένοις λόγων περὶ πικρῶς ὀνομαζομένων γάλα. Idem Ibidem, p. 143.

them-

ries, when they have made a Proficiency in Holiness, and according to the utmost of their Power, have reformed their Conversation. When they had changed their Manners, and rectified their irregular Carriages; then they were washed with the Water of Baptism, and not before; for as Tertullian saith,

† We are not baptized, that we may cease to Sin, but because we have already ceased.

† Non ideo abluimur, ut delinquere desinamus, sed quia desinivimus. De Penitentia, p. 379.

As soon as they were baptized they commenced Members of the Church Universal, and of that particular Church, wherein they were so baptized, and became actual Sharers and Exerters of all the Privileges and Powers of the Faithful.

§. 2. Now what the distinct and separate Powers of the Faithful were, must be next considered; several of them, to make the Discourse under the former Head complete, we touched there, as their Election and Choise of their Bishops, their Attestation to those that were Ordained, and such-like, which will be unnecessary and tedious to repeat here; and others of them cannot be well separated from their conjunct Acts with the Clergy, but must with them be discoursed of in the next Head, so that there will be little or nothing to say here of their Discretive and Particular Acts, save, that as they had Power to elect their Bishops, so if their Bishops proved afterwards Scandalous and grossly Wicked in Life, or at least Heretical in Doctrine and Apostates from the Faith, they had Power to depose them, and to chuse others

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in their rooms. This I must be forced also to mention in another Place, so that for the Proof of it I shall urge only the Case of *Martialis* and *Basilides*, two Spanish Bishops, who for Apostacy and Idolatry were deserted by their Parishes, who elected *Felix* and *Sabinus* Bishops in their steads. After this Deposition *Martialis* and *Basilides* claim'd the Exercise of their Episcopal Authority but their Parishes deny'd it to them; and that they might not seem to act by a Power which belonged not unto them, they sent to several Bishops in *Africa*, to know their Judgment thereupon, who being convened in a Synod *Anno* 258, whereof *Cyprian* was President, approv'd and commended their Proceed-

* *Desiderio vestro divina praecepta respondent quibus jampridem mandantur voce coelesti, & Dei lege praescribitur, quos & quales oporteat deservire altari—in Levitico praecipit Dominus & dicit; Homo, in quo fuerit macula & vitium non accedet offerre dona Deo— nec sibi plebs blandiatur quasi immunis esse à contagio delicti possit, cum Sacerdote peccatore communicans— Propter quod plebs obsequens preceptis dominicis, & Deum metuens, à peccatore praeposito separare se debet, nec se ad Sacrilegi Sacerdotis Sacrificia miscere; quando ipsa maxime habeat potestatem vel elegendi dignos Sacerdotes, vel indignos rescusandi.*

Epist. 68. apud. Cyprian. §. 1, 3, 4, p. 200, 201.

ings, assuring them, *That it was according to the Divine Law, which was express, that none but those that were holy and blameless should approach God's Altar; that if they had continued to have communicated with their profane Bishops, they would have been Accessaries to their Guilt and Villany, and would have contradicted those Examples and Commands in Scripture, which*

oblige

oblige a People to separate from their wicked and ungodly Ministers; That they had not acted irregularly in what they had done; since as the People had the chief Power of choosing worthy Bishops, so also of refusing those that are unworthy: And many other such like Passages are to be found in that synodical Epistle, which flatly asserts the Peoples Power to depose a wicked and scandalous Bishop.

But however, tho' the People had such a Power appertaining to them, yet being subject to be guided by Giddiness, Envy or Pride, where Churches were regularly associated, and their Circumstances did permit it, they did not by Virtue of their Power alone, upon their own single Judgment depose their Bishop; but that their Actions might be the more authentick and unquestionable, they had their Complaints heard, and the whole Affair examined by the Synod to which they belonged, or by some other Bishops, who, if their Accusations were just and valid, might concur with them in the Deposition of their Bishop, and in the Election of a new one: And from hence it is, that we find the Power of Deposing Bishops ascribed to Synods,

^a as Paulus Samosatenus Bishop of Antioch, was deprived by a Synod held in that Place,

^a Apud Euseb. l. 7. c. 30. p. 282.

and ^b Privatus Bishop of Lambese was deposed by a Synod of ninety Bishops.

^b Nonaginta Episcoporum sententiâ condemnatum. Cyprian. Epist. 55. §. 11. p. 140.

The same Method being observed in the Deposition of a Bishop, as in his Election. As a Bishop was elected by the

People, over whom he was to preside, and by the neighbouring Bishops, so was he deposed by the same; both which Things seem to be intimated in that Passage of the forementioned

^a Quando ipsa maximè habeat potestatem, vel eligendi dignos Sacerdotes, vel indignos recusandi. *Apud Cypr. Epist.* 68. §. 4. p. 201.

chiefly implying, that besides the People, some others were necessary to concur with them either in the Election or Deprivation of a Bishop; and those were the neighbouring Bishops, or to speak more properly, that Synod to which they appertained; of which Synods, of their Power and Authority, I shall discourse more largely elsewhere.

§. 3. Having thus briefly dispatched the second Head, I now proceed to handle the Third which respects the conjunct Acts of the Clergy and Laity: In Answer whereunto, I find that, in general, all Things relating to the Government and Policy of the Church, were performed by their joint Consent and Admini-

strations, ^b the People were

^b Ἄνδρες ἱερομόναχοι μὴ δὲν πρὸς αὐτὸν ὑμᾶς. *Ignat. Epist. ad Trallel.* p. 47.

^c A primordio Episcopatus mei statuerim, nihil sine consensu plebis meæ privata sententia gerere. *Cyprian. Epist.* 6. §. 5. p. 17.

^d Plebi legere te semper literas nostras. *Cyprian. Epist.* 55. §. 21. p. 144.

to do nothing without the Bishop: And the on contrary, ^c he did nothing without the Knowledge and Consent of his People. ^d When any Letters came from foreign Churches they were received, and read before the whole Church.

Church, and the whole Church agreed upon common Letters to be sent to other Churches. And so for all other Matters relating to the Policy of the Church, they were managed ^b by the common Advice and Counsel of the Clergy and Laity, both concurred to the Discharge of those Actions, to recite every particular Act whereof would be extreamly tedious and fruitless. Wherefore in speaking hereunto, I shall confine my self to those of their complex Acts, that regarded the Discipline of the Church, which being an Answer to the Second Part of our Enquiry, viz. An Enquiry into the Discipline of the Primitive Church, shall be the Subject of the following Chapter.

^a Vicarias vero pro nobis, ego, & Collegæ, & Fraternitas omnis, has ad vos literas mittimus Idem Ep. 58. §. 2. p. 163.

^b In commune tractabimus. Cyprian. Epist. 6. §. 5. p. 17.

CHAP. VII.

§. 1. *The Necessity, Quality, and Excellency of Discipline. Six Things propounded to be handled. 1. For what Faults Offenders were censured. 2. Who were the Judges that censured. 3. The Manner of their Censures. 4. What their Censures were. 5. The Course that Offenders took to be absolved. 6. The Manner of their Absolution. §. 2. Censures were inflicted on all Sorts of Crimes, especially for Idolatry. §. 3. The whole Church were the Judges that composed the Ecclesiastical Consistory. The Ex-*

108 The Constitution; Discipline, &c.

Executive Power lodg'd in the Clergy, and Legislative both in Clergy and Laity. In difficult Points some neighbouring Bishops assisted at the Decision of them. §. 4. The Manner of their Censures. §. 5. Their Censures consisted in Excommunications, and Suspensions; the Dreadfulness thereof. §. 6. The Course that Offenders took to be absolved: They first lay groveling and weeping at the Church Doors. §. 7. Then admitted into the Rank of the Penitents. Their Behaviour during their Time of Penance. §. 8. How long their Penance was. In some Cases the fixed Period anticipated; when ended, the Penitents were examined by the Court, and if approved, then absolved. §. 9. The Manner of their Absolution. They came into the Church with all Expressions of Sorrow, publicly confessed the Sin for which they had been censured. The Church was tenderly affected with their Confession. §. 10. After Confession they were absolved by the Clergies Imposition of Hands. §. 11. Then admitted to the Church's Peace. The Clergy generally restored only to Lay-Communion.

§. 1. **A**S all Governments are necessitated to make use of Laws, and other political Means, to preserve their Constitution: So the Church of Christ, which has a certain Government annexed to it, that it may preserve its self from Ruin and Confusion, has certain Laws and Orders for the due Regulation of her Members, and Penalties annexed to the Breaches thereof. But herein lies the Difference between the one and the other; the Penalties and Executions

cutions of the former, are like its Constitution, purely Human and Carnal; but those of the other are Spiritual; as Religion was at first received by Spiritual and Voluntary, and not by Carnal and Involuntary Means: For as *Tertulian* says, *"It is not Religion, to force a Religion, which ought to be willingly, not forcibly received."* So by the same Means it was continued, and the Penalties of the Breach of it were of the same Nature also. The Church's Arms were Spiritual, consisting of Admonitions, Excommunications, Suspensions, and such-like, by the wielding of which she governed her Members, and preserved her own Peace and Purity. Now this is that which is called Discipline, which is absolutely necessary to the Unity, Peace, and Being of the Church.; for where there is no Law, Government or Order, that Society cannot possibly subsist, but must sink in its own Ruins and Confusions.

To recite the numerous Encomiums of Discipline that are interspers'd in the Writings of the Ancients, would be an endless Task: Let this One suffice out of *Cyprian*, *^b Discipline*, says he, *is the Keeper of Hope, the Stay of Faith, the Captain of Salvation, the Fuel and Nutriment of a good Disposition, the Mistress of Vertue, that makes us perpetually abide in Christ, and live to God,*

^a Nec Religionis est cogere Religionem, quæ sponte suscipi debeat, non vi. Ad Scapulam, p. 447.

^b Disciplina custos spei, retinaculum fidei, Dux itineris salutaris, fomes ac nutrimentum bonæ indolis, magistra virtutis, facit in Christo manere semper ac jugiter Deo vivere, & ad promissa cœlestia & divina præmia pervenire. Hanc & sectari salubre est, &

110 The Constitution, Discipline, &c.

averfari ac negligere le-
tale. In Pfalmis loqui-
tur Spiritus Sanctus :
Continere Disciplinam,
ne forte irascatur Domi-
nus, & pereatis à via re-
cta, cum exarserit cito
ira ejus super vos. Et
iterum; peccatori autem
dixit Deus, ad quid ex-
ponis justificationes me-
as, & affumus testamen-
tum meum per os tuum?
Tu autem odisti Disci-
plinam, & abjecisti Ser-
mones meos retro. Et
denuo legimus: Disci-
plinam quia abjicit, in-
felix est. Et de Salo-
mone mandata Sapientiæ
momentis accipimus: Fi-
li ne neglexeris discipli-
nam Domini, nec defe-
ceris ab eo correptus.
Quem enim diligit Do-
minus corripit. Si autem
Deus quem diligit, corripit,
& ad hoc corripit,
ut emendet, fratres quo-
que & maximè Sacerdo-
tes, non oderunt; sed
diligunt eos quos corripiunt
ut emendent;
quando & Deus per Hie-
remiam ante prædixerit,
& tempora nostra signi-
ficaverit, dicens; & da-
bo vobis pastores secun-
dum cor meum, & pas-
cent vos pascentes cum
Disciplina. *De Discipli-
na & Habitu Virginum, p.
1, p. 255, 266.*

*and tend towards the Hea-
venly and Divine Promi-
ses. This to follow is sa-
ving, but to despise and
neglect is deadly. The
Holy Ghost speaks, in Psal.
2. 12. Keep Discipline,
lest the Lord be angry, and
ye perish from the right
Way, when his Wrath is
kindled but a little against
you. And again, in Psal.
50. 16. But unto the Sin-
ner God said, What hast
thou to do to declare my
Law, and to take my
Judgments into thy Mouth?
Thou hatest Discipline, and
castest my Words behind
thee. And again, we read
in Wisdom 3. 11. He
that casteth off Discipline
is unhappy. And by So-
lomon we have received
this Command from Wis-
dom, in Prov. 3. 11. My
Son, forget not the Disci-
pline of the Lord, nor faint
when thou art corrected;
for whom the Lord loveth
he correcteth. But if God
corrects whom he loves, and
corrects them that they
may amend; Christians al-
so, and especially Ministers,*
do

do not hate, but love those whom they correct, that they may amend since God hath also foretold our Times in Jer. 3. 15. And I will give you Pastors after mine own Heart, and they shall feed you in Discipline.

Now this is that Discipline, viz. The Power and Authority of the Church exerted by her, for her own Preservation, in the censuring of her offending Members, that I am now to Discourse of; for the clearer Apprehension whereof these Six Queries must be examined into, 1. For what Faults Offenders were censured. 2. Who were the Judges that censured. 3. The Manner of their Censures. 4. What their Censures were. 5. The Course that Offenders took to be Absolved. And, 6. The Manner of their Absolution.

§. 2. As to the first of these; For what Faults Offenders were censured. I answer; for

^a Schism, ^b Heresie, ^c Co-

vetousness, ^d Gluttony,

^e Fornication, ^f Adultery,

and for ^g all other Sins

whatsoever, none excep-

ted; nay, the holy and

good Men of those Days

were so zealous against

Sin, that they used the

strictest Severities against

the least Appearances of

it, not indulging or spa-

ring the least Branch of

its pestiferous Production,

but smartly punish-

ing the least Sprout of it,

its lesser Acts, as

well as those that were more scandalous and

notorious. Cyprian writes, that not only

^a So was Felicissimus in Cyprian. Epist. 38. §. 2. p. 90.

^b Euseb. lib. 5. cap. 16, p. 181.

^c Origen. Hom. 7. in Jerem. p. 94. Vol. 1.

^d Origen. Ibidem.

^e Cyprian. Ep. 52. §. 13. p. 118.

^f Cyprian. Epist. 38. §. 2. p. 90.

^g Origen contra Celsum, lib. 3. p. 142.

^a Gra-

112 The Constitution, Discipline, &c.

^a Epist. 12. §. 1. p. 37. *Gravissima & extrema delicta, the greatest and most heinous Crimes, but even Minora Delicta, The lesser Faults were punished by their Ecclesiastical Courts, so cutting off Sin in its Bud, and by the Excision of its lesser Acts and Eruptions, preventing its more gross and scandalous Eruptions. That particular Sin which they most severely punished, and through the frequency of Persecutions had numerous Objects of, was Apostacy from the Truth, or a lapsing into Idolatry, which Crime was always prosecuted with the extremest Rigour; of which Ninus, Clementianus and Florus were sad Instances, who tho' they had for some time courageously endur'd their Prosecutions and Torments, yet at last, thro' the violence thereof, and the weakness of their Flesh, unwillingly consenting to the Heathen Idolatries, were for that Fault forc'd to undergo Three Years Penance; and had it not been for their ancient Merits, must have underwent it much longer, as may be seen at large in the 53d Epistle of Cyprian. And thus by these and such-like severe and rigorous Courses, those Primitive Virtuoso's endeavour'd to prevent Sin, and to make all the Professors of the Christian Religion truly holy and pious; for as Origen saith,*

^b Ἡμεῖς δὲ ὅσην δύναμις πάντα ποιεῖτομεν ὑπερ τῶν φρονίμων ἀνδρῶν γενέσθαι τὸ σύλλογον ἡμῶν. Contra Cellsum, lib. 3. p. 143.

We use our utmost Endeavours, that our Assemblies be composed of wise and honest Men.

§. 3. As for the Judges that compos'd the Consistory or Ecclesiastical Court, before whom offending Criminals were

con-

convened, and by whom censured, they will appear to have been the whole Church, both Clergy and Laity; not the Bishop without the People, nor the People without the Bishop, but both conjunctly constituted that Supreme Tribunal, which censured Delinquents and Transgressors, as will be evident from what follows.

All the Power that any Church-Court exerted, was derived from that Promise and Commission of Christ, in *Matth. 16. 18, 19. Thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it. And I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth, shall be bound in Heaven; whatsoever thou shalt loose in Earth, shall be loosed in Heaven.*

Now this Power some of the Antients mention, as given to the Bishops. Thus Origen

writes, *That the Bishops applied to themselves this Promise that was made to Peter, teaching, That they had received the Keys of the Kingdom of Heaven from our Saviour, that so whatsoever was bound, that is, condemned by them on Earth, was bound in Heaven; and whatsoever was loosed by them, was also*

Ἐπεὶ δὲ οἱ τὸ πῶπον
τὸ ἐπισκοπῆς ἐκδικεῖν
χερῶν τὸ πῶ ρητορὸς ὡς Πέ-
τρος, καὶ τὰς κλείδας τὸ
ἐρανῶν βασιλείας ὑπο
σώσης εἰληρότες διδάσ-
κας τε τὰ ὑπὸ αὐτοῦ δε-
δεμμένα, ταῖς καταδεδι-
κασμένα, καὶ ἐν ἐρανοῖς δε-
δέσθαι, καὶ τὰ ὑπὸ αὐτοῦ
ἀφῆσιν εἰληρότα, καὶ ἐν
ἐρανοῖς λελυῆσθαι, λεγόντων
ὅτι ὑγιᾶς λέγασιν εἰ ἔχου-
σιν ἔρπον δι' ὃ εἰρη τὸ ἐκεί-
νῳ πῶ Πέτρῳ, σὺ εἰ

Πέτρος, καὶ εἰ τελικῆτοι εἰσιν ὡς ἐπὶ αὐτοῖς ὑπὸ Χριστοῦ
οἰκοδομεῖσθαι τὴν ἐκκλησίαν καὶ ἐπὶ αὐτὰς ἐυλόγως, ταῦτα
ἀναφέρει τ' ἀν. Commentar. in Matthæum, Tom. 12.
p. 279. Vol. 1.

loosed

114 The Constitution, Discipline, &c.

loosed in Heaven; which, says he, may be Orthodoxly enough applied to them, if they hold Peter's Confession, and are such as the Church of Christ may be built upon. And so also says Cy-

prian, ^a *Ecclesia super Episcopos constituitur; & omnis actus Ecclesiæ, per eisdem præpositos gubernetur. Epist. 27. §. 1.* ^b *The Church is founded upon the Bishops, by whom every Ecclesiastical Action is govern'd.*

Others of the Antients mention this Power, as given to the whole Church, according to that in *Matth. 18. 15, 16, 17, 18.* If thy Brother shall trespass against thee, go and tell him his Fault between thee and him alone; if he shall hear thee, thou hast gained thy Brother; but if he will not hear thee, take with thee one or two more, that in the Mouth of two or three Witnesses every Word may be established; and if he shall neglect them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an Heathen and a Publican. Verily, I say unto you, Whatsoever ye shall bind on Earth shall be bound in Heaven, and whatsoever ye shall loose on Earth shall be loosed in Heaven. By the Church here is to be understood, the whole Body of a particular Church or Parish, unto which some of the Fathers attribute

^c *Si clausum putas Cælum, memento claves ejus hic Dominum Petro, & per eum Ecclesiæ reliquisse. Scorpiac. p. 612.*

^d *Potestas remittendorum peccatorum Apostolis, data est, & Ecclesiis quas illi à Christo missi, constituerunt, & Episcopis qui eis Ordinatione vacariâ successerunt. Apud Cyprian Epist. 75. §. 14. p. 240.*

the Power of the Keys, as Tertullian, ^e *If thou fearest Heaven to be shut, remember the Lord gave its Keys to Peter, and by him to the Church. And Firmilian, ^f The Power of*

remitting Sins is given to the Apostles, and to the Churches which they constituted, and to the Bishops who succeeded them. Now from this different Attribution of the Power of the Keys, we may infer this, That it was so lodged both in Bishops and People, as that each had some share in it: The Bishop had the whole Executive, and part of the Legislative Power; and the People had a part in the Legislative, tho' not in the Executive. As for the Executive Power, by which I understand the formal Pronunciation of Suspensions and Excommunications, the Imposition of Hands in the Absolution of Penitents, and such like; that could be done by none, but by the Bishop, or by Persons in Holy Orders deputed and commission'd by him, as the Sequel will evince. But as for the Legislative, Decretive, or Judicatorial Power, that appertained both to Clergy and Laity, who conjunctly made up that Supreme Consistorial Court, which was in every Parish, before which all Offenders were tried; and, if found Guilty, sentenced and condemned.

Now that the Clergy were Members of this Ecclesiastical Court, is a Thing so evidently known and granted by all, as that it would be superfluous to heap up many Quotations to prove it, so that I shall but just confirm it, after I have proved that which may seem more strange; and that is, That the Laity were Members thereof, and Judges therein, being Sharrers with the Clergy in the Judicial Power of the Spiritual Court: And this will most evidently appear by the Consideration of these following

116 The Constitution, Discipline, &c.

ing Testimonies: The first shall be out of that Place of *Clemens Romanus*, where he writes,

Ἐγὼ δὲ ἐμὲ εἰς αἵματις καὶ ἔρις, καὶ χρίσματα, ἐσχωρῶ ἀπειμι, ἢ ἐὰν βέλῃτε, καὶ ποιῶ τὰ προστάγματα τοῦ πληθους. Epist. 1. ad Corinth. p. 69

^a Who will say according to the Example of Moses, If Seditions, Contentions and Schisms are hapned because of me, I will depart, I will go wheresoever

you please, and I will do what are enjoined me by the People, so the Church of Christ be in Peace.

So *Origen* describes a Criminal as appearing

^b Comment. in Mat. Tom. 13. p. 335. Vol. 1.

ἐπὶ πάσης τῇ ἐκκλησίᾳ, ^b before the whole Church.

And *Dionysius* Bishop of *Alexandria* in his Letter to *Fabius* Bishop of *Antioch*, speaks of one *Serapion*, that had fallen in the Times of Persecution, who had several Times appeared before the Church, to beg their

οὐδὲς προσέειχεν αὐτῷ. Euseb. lib. 6. cap. 44. p. 246.

Pardon, but ^c no one did ever take any Notice of him.

But *Cyprian* is most full in this Matter, as when two Subdeacons and Acolyth of his Parish, had committed some great Misdemeanors, he professes that he himself was not a sufficient Judge of their

^d Hæc singulorum tractanda sit, & limanda plenius ratio—cum plebe ipsa universa. Epist. 28. §. 2. p. 64.

Crimes, but ^d they ought to be tried by all the People. And concerning *Felicissimus* the Schismatick, he writes to his People from his Exile, that, if it

pleased God, he would come to them after Easter,

fter, and then that ^h Af-
fair should be adjusted ac-
cording to their Arbitre-
ment and common Counsel.

And in another Place he
condemns the rash Pre-
cipitation of some of
his Presbyters in admit-

ting the Lapsed to Communion, because of
some Pacificatory Libels obtain'd from the Con-
fessors, and charges them to admit no more till
Peace was restored to the Church, and then

they should ⁱ plead their

Cause before the Clergy ;

and before all the People ;

And concerning the

same Matter, he writes

in another Letter to the

People of his Parish ;

^k That when it should please

God to restore Peace to the

Church, and reduce him

from his Exile, that then

it should be examined in

their Presence, and accord-

ing to their Judgment.

So that the Consistory Court was composed
of the People, as well as of the Bishop, each of
whom had a negative Voice therein. On one
side, the Bishop could do nothing without the
People. So when several returned from the
Schism of *Fortunatus*, and Bishop *Cyprian* was
willing to receive them into the Church's Peace,
he complains of the unwillingness of his People
to admit them, and the great difficulties he had

to

^h Secundum arbitrium
quoque vestrum & omni-
um nostrum Commune
Consilium— ea quæ a-
genda sunt disponere
pariter, & limare pote-
rimus. *Epist.* 40. §. 1.
p. 94.

ⁱ Acturi & apud nos, &
apud plebem universam
causam suam. *Epist.* 10.
§. 4. p. 30.

^k Cum pace nobis omni-
bus à Domino prius da-
ta ad Ecclesiam regredi
cœperimus, tunc exami-
nabuntur singula præsen-
tibus ac iudicantibus vo-
bis. *Epist.* 12. ad Plebem,
§. 1. p. 37.

118 The Constitution, Discipline, &c.

to obtain their Consent, as he thus describes it in his Letter to *Cornelius* Bishop of Rome,

^m O si posses, Frater charissime, istic interesse nobiscum, cum pravi isti & perversi de Schismate revertuntur, videris quis mihi labor sit persuadere patientiam Fratribus nostris, ut animi dolore sopito recipiendis malis curandisque consentiant; vix plebi persuadeo, imò extorqueo, ut tales patientur admitti. *Epist.* 55. §. 17. p. 143.

People, that such be received to Communion. And on the other side, the People could do nothing without the Bishop; as when One of the Three Bishops that Schismatically ordained *Novatian*, came back to the Church and desired Admission, the People alone could not receive him, without the Consent of the Bishop *Cornelius*; for else they would not have

^m Ὅτι περ αὐτῶν δευδεύοντο παντὸς τῆ παρόντος λαῶ. *Cornel.* apud *Euseb.* lib. 6, cap. 43. p. 244.

^m O my dear Brother, if you could be present with me, when those Men return from their Schism, you would wonder at what pains I take to persuade our Brethren to be patient, that laying aside their Grief of Mind, they would consent to the healing and receiving of those that are Sick; I can scarce persuade, yea, I extort a Grant from my

so earnestly press'd him for his Permission, as we find they did.

Thus then we have viewed the Members of the Spiritual Court, and have proved that they were all the Members, or the whole Body of the Church, Clergy as well as Laity, and Laity as well as Clergy; not one without the other, but both together.

But now forasmuch as the People were encumbered with earthly Business, and it was not possible

possible that they could constantly give their attendance, and narrowly search into every thing that should be brought before them: Therefore we may suppose, that the Members of the Presbytery, who, as was said before, under the Head of Ordination; were to be free from all Worldly Cares and Employments, were appointed as a Committee to prepare Matters for the whole Court. An Instance whereof we meet with in *Maximus, Urbanus, Sidonius*; and some others, that had joined in the Schism of Novatian; who being sensible of their Fault,

¹ Came into the Presbytery, and desir'd the Church's Peace; the Presbytery accepted of their Submission, and propos'd it to the whole Church, who readily embraced it.

¹ In Presbyterium venerunt — Quod erat consequens, omnis hic ad eum populo fuerit insinuandus. *Cyprian. Epist. 46. S. 2, 3. p. 104, 105.*

So that the Presbytery prepared Matters for the whole Court, which Court was the Supreme Tribunal within the Limits of that Parish, before whom all Matters that there occurred, were tried, and by whom all were judged; only when any great and difficult Points were decided, 'tis probable it was the Custom to desire the Bishops of the neighbouring Parishes to come over, and assist there in Presence, that so their Censures might be the freer from any Imputation of Partiality or Injustice. Thus when a nice Affair was to be determin'd at Rome, *Cornelius* ² desired five Bi-

² Adfuerunt Episcopi

quinque — ut firmato consilio, quid circa personam eorum observari deberet, consensu omnium statueretur. *Cornelius, ad Cyprian. Epist. 46. S. 2. p. 104.*

120 The Constitution, Discipline, &c.

shops to assist, that so what they did might be firm and indisputable.

§. 4. Having thus found out the Members of the Ecclesiastical Tribunal, the next thing to be consider'd, is the Manner and Form of their Proceedings in the Exercise of their Judicial Power and Authority, which by *Tertullian* is described to be after this Manner: When at their general Assemblies the other Parts of Di-

Ibidem etiam exhortationes, castigationes, & censura divina; nam & judicatur magno cum pondere, ut apud certos de Dei conspectu, summumque futuri judicii præjudicium est, si quis ita deliquerit, ut à communicatione orationis, & conventus, & omnis sancti commercii relegatur. Præsident probari quique Seniores, honorem istum non precio sed testimonio adepti. *Apolog. cap. 39. p. 709.*

vine Worship were ended, then followed Exhortations, Reproofs; and a Divine Censure; for the Judgment is given with great Weight, as amongst those that are sure that God beholds what they do; and this is one of the highest Preludiums and Fore-runners of the Judgment to come, when the Delinquent is banished from the Communion of Prayers, Assemblies, and all Holy

Commerce. Approved Elders preside there, who obtained that Honour by Testimony, not by Price. So that when the Consistory was sat, the Bishop and his assisting Presbyters, here called *Approved Elders*, but commonly the Presbytery, presided and moderated all Things there proposed and debated. Then the Offenders, if possible, were actually brought before them, (tho' the non-appearance of the Criminals was no impediment to their Proceedings) for notwithstanding they condemned them, and censured them

not

of the Primitive Church. 121

not only for those Crimes, for which they were cited to appear, but also for their Contumacy and Stubbornness, as Cyprian writes, ⁴ *the Proud and Obstinate are killed with the Spiritual Sword, whilst they are cast out of the Church*; and ⁵ *those that are Stubborn and fear not God, but go off from the Church, let no Man accompany.* But yet, I say, if possible, the Offenders personally appeared, that so their Crimes might be objected to them, to which they were to plead, as Cyprian says, that the Lapsed ⁶ *were to plead their Cause before the Clergy and the whole Church.* Then the Court consider'd the Defendant's Plea, as Cyprian writes, ⁷ *that all things were debated in common amongst them.* And if the Bishop and Majority of the Court judg'd their Defence insufficient, they were voted by their common Suffrage to be condemned and censured, as Cyprian writes, that ⁸ *whoever was excommunicated, it was by the Divine Suffrages of the People.* The Delinquent being thus cast, or found Guilty, the next Thing that succeeded, was the formal Declaration of the Sentence of the Court, which was

⁴ Spirituali gladio superbi & contumaces necantur, dum de ecclesia ejiciuntur. Epist. 62. §. 3. p. 170.

⁵ Contumaces & Deum non timentes, & ab Ecclesia in totum recedentes, nemo comitetur. Epist. 64. §. 4. p. 191.

⁶ Acturi & apud nos, & apud Plebem universam causam suam. Epist. 10. §. 4. p. 30.

⁷ In commune tractabimus. Epist. 6. §. 5. p. 17.

⁸ Secundum vestra divina suffragia conjurati. Epist. 40. ad Plebem. §. 1. p. 92.

122 The Constitution, Discipline, &c

pronounced, as *Tertullian* intimates in that fore-quoted Passage, by one of the presiding Elders, that is, either by the Bishop, or a Presbyter Commission'd by him; the manner of which Pronunciation seems also from that Passage to be thus: He that pass'd the formal Sentence on the Criminal, first began with *Exhortations*; that is, as we may reasonably suppose, he exhorted the Faithful to use all diligent Care and Fear to avoid those Sins and Crimes, which had brought the Offenders before them to so lamentable and fatal Condition. Then followed Reproofs, which were sharp Rebukes and Reprehensions to the Delinquents, for their foul Miscarriages and enormous Practices, setting forth the Evil, Villany, and Misery of them: That they were provoking to God, grievous to the Faithful, scandalous to Religion, and infine, ruining and pernicious to themselves, in that it rendred them obnoxious to that *Divine Censure*, which then immediately, as the Conclusion of all, he formally pronounced on them. Which brings me to the Consideration of the Fourth Query, *viz.* What the Primitive Censures were; of which, in the following Section.

§. 5. Now in answer hereunto; as the Church to her Arms were Spiritual; her Thunderbolts consisted in Suspensions and Excommunications, in ejecting and throwing out of the Church her scandalous and rotten Members, not permitting a re-induction of them, till by visible Signs of Repentance they had satisfied for their Crimes and Villanies.

Various are the Appellations that are given to the Sentence of Excommunication in the Writings of the Ancients. By *Dionysius Alexandrinus* it is called, ⁹ *A driving away from the Church.* By *Tertullian*, ¹ *A casting out from the Church's Communion*, and ² *a driving from Communion.* By *Cyprian*, ³ *A Separation from the Church*, ⁴ *An Ejection out of the Church*, ⁵ *A killing with the Spiritual Sword*, and many other such like Terms occur in the Fathers, all tending to describe the Fearfulness and Misery of an Excommunicated State: So tremendous was it, that whosoever was in that Condition, was look'd upon as accursed by God, and really was so by Men, who esteem'd him as a Limb of Satan, and a Member of the Devil, shunning his Company as they did the Plague, or any other infectious Disease. ⁶ *Those*, says *Cyprian*, *that are Proud, and fear not God, but go off from the Church, let no Man accompany.* And therefore *Irenæus* speaking concerning the *Hereticks*, who were all Excommunicated, says, ⁷ *that according to the Command of Paul, we must avoid*

⁹ Ἀπλάσας τὴν ἐκκλησίαν.
Apud Euseb. l. 7. c. 7. p.

253.

¹ Ab Ecclesiæ Communicatione abjectus. De Præscript. advers. Heret. p. 95.

² A communicatione depellere. De Monogam. p. 477.

³ Ab Ecclesia separari. Epist. 38. §. 2. p. 90.

⁴ De Ecclesia se pellere. Epist. 40. §. 1. p. 92.

⁵ Spirituali gladio necantur. Epist. 62. §. 3. p. 170.

⁶ Contumaces & Deum non timentes, & ab Ecclesia in totum recedentes, nemo comitetur. Epist. 65. §. 4. p. 191.

⁷ Quos Paulus jubet nobis devitare, Joannes enim non Ave nobis eis them;

124 The Constitution, Discipline, &c.

dici volens. Qui enim dicit, inquit, eis Ave, communicat operibus eorum nequissimis. Lib. 1. cap. 13. p. 63.

Tertullian in that forementioned Place writes,

⁸ A communicatione orationis & conventus, & omnis sancti commercii relegatur. *Apol. c. 39. p. 7-9.*

man Society, cast out of the Church of God here; and if impenitently dying in that Condition, as certainly excluded the Kingdom of God hereafter. For as *Origen* writes on *Matth. 18.*

⁹ Ὁ πικρὸς δεδεμένῳ καὶ τῷ πικρῷ, μέν δεδεμένῳ, ἔσενός τῳ ἐν ἔργῳ ἀναλύοντι τὸ δεδεμένον. *Comment in Matth. Tom. 13. p. 336. Vol. 1.*

them; and *John* forbids us so much as to wish them God speed, since by so doing we communicate with their Evil Works. And

⁸ That the Delinquent was banished from the Communion of Prayers, Assemblies, and all holy Converse; being look'd upon as one unworthy of hu-

ed, ⁹ He that is condemn'd and bound by the Church on Earth, remains bound, none in Heaven unloosing him.

§. 6. No wonder then that Men in their right

Senses were affrightned at the tremendous Misery of an Excommunicated Condition, and that when through their corrupt Natures and wicked Practices they had incurred that Sentence, they never left Fasting, Watching, Weeping, and the Endurance of the severest Courses of Mortification, till they were absolved from it, and reinstated in God and the Church's Favour. Which brings me in the next Place to search into the Course that Offenders took to be

recei-

received into the Church again; the usual Method whereof seems to have been thus:

All those that desired to be delivered from that miserable state, in the first place in a most penitent and humble manner came weeping and crying unto the Church-doors, where they lay groveling on the ground, prostrating themselves at the Feet of the Faithful as they went into Church, and begging their Prayers to God for them. The Behaviour of these Men is thus elegantly express'd by the Clergy of the Church

of Rome in a Letter to Cyprian, *Let them, say they, knock at the Church-doors, but not break them; let them come to the Threshold of the Church, but not pass over it; let them watch at the Gates of the Celestial Tents, but armed with Modesty, by which they may remember they were Deserters; let them resume the Trumpet of their Prayers, but not to sound an Alarm to Battel; let them arm themselves with the Darts of Modesty, and retake that Shield, which by their Apostacy they lost, that so they may*

patientia non otiosa; mittant legatos pro suis doloribus lacrymas; advocacy fungantur ex intimo pectore prolati gemitus, dolorem probantes commissi criminis & pudorem. Epist 31. apud Cyprian. S. 7. p. 71.

Pullent sane fores, sed non utique confringant; adeant ad limen Ecclesie, sed non utique transiliant. Castrorum coelestium excubent portis, sed armati modestia, qua intelligant se desertores fuisse. Resumant precum suarum tubam, sed qua non bellicum clangant. Arment se quidem modestie telis, & quem negando mortis meru fidei demiserant, clypeum resumant, sed ut contra hostem Diabolum vel nunc armati non contra Ecclesiam, quæ illorum dolet casus, armatos se esse credant. Multum illis proficiet petitio modesta, postulatio verecunda, humilitas necessaria,

126 The Constitution, Discipline, &c.

be armed, not against the Church, which grieves at their Misery, but against their Adversary the Devil; a modest Petition, a bashful Supplication, a necessary Humility, and an Industrious Patience will be advantageous to them; let them express their grief by their Tears, and their sorrow and shame for their Crimes by their Groans. So Tertullian, in the same manner describes one in this state,

² Sacco & cineri incubare, corpus sordibus obscurare, animum mæroribus dejicere. — Jejunii preces alere, ingemiscere, lachrymari, & mugire dies noctesque — Presbyteris advolvi, & caris Dei ad geniculari, omnibus fratribus legationes deprecationis suæ injungere. *De Penitentia*, p. 381.

² by lying in Sackcloth and Ashes, by having a squalid Body, and a dejected Soul, by fasting, praying, weeping, groaning and roaring night and day; by throwing himself at the Clergies feet, and kneeling before the Faithful, begging and desiring their Prayers and Pardon.

§. 7. If the Ecclesiastical Court thought their Repentance to be real, and those external Expressions of Sorrow and Grief to proceed from suitable Affections of Heart, then they began to incline to some Terms of Remission and Reconciliation, and gave the Delinquents some hopes of it, by admitting them to come into the Church, and to stay at some part of Divine Service, but not at the whole of it, to communicate with the Faithful, till they had for a long space of time, which they then imposed on them, by their humble and modest Carriage gave good Proofs of their Sorrow and Repentance.

This fixed Time of Tryal was called, the Time of Penance, during which the Penitent,

as he was now called, appeared in all the Formalities of Sorrow, with a coarse Habit, and a dejected Countenance, continually fasting and praying, lamenting and bemoaning the greatness and aggravations of his Sin and Wickedness; as may be seen in sundry places of the Fathers, all which to transcribe would be very tedious; wherefore I shall content my self with Translating a few Elegancies pertinent to this purpose, out of Cyprian's Book *De Lapsis*, wherein he thus inveighs against those, who in a state of Penance indulged themselves in the Delights and Enjoyments of the

Flesh, *Can we think that that Man weeps with his whole Heart, and with Fastings, Tears, and Sighs beseeches God, who from the very first day of his Offence daily frequents the*

Lamentari eum putamus ex toto corde jejuniis, fletibus, planctibus, Dominum deprecari; qui ex primo criminis die lavacra quotidie celebrat, qui epulis affluentibus pastus, & sagina largiore distentus, cruditates suas postridie ru-

at, nec cibos & potus suos cum pauperum necessitate communicat? Qui hilaris ac lætus incedit, quomodo mortem suam deslet? An illa ingemiscit & plangit, cui vacat cultum pretiosæ vestis induere, nec indumentum Christi, quod perdidit, cogitare? Accipere pretiosa ornamenta & monilia elaborata, nec Divini & Cælestis ornatus damna deslere; tu licet indumenta peregrina & vestes sericas induas nuda es; auro te licet & margaritis gemmisque condecores, sine Christi decore deformis es. Et quæ capillos tuos inficis, vel nunc in doloribus desine, & quæ nigri pulveris ductu oculorum liniamenta depingis, vel nunc lacrymis oculos tuos ablue. Si quem de tuis charis mortali exitu perdidisses, ingemisceres dolenter, & fleres: Facie inculta, veste mutata, neglecto capillo, vultu nubilo, ore dejecto indicia mæoris ostenderes, animam tuam misera perdidisti— Et non acriter plangis, non jugiter ingemiscis? §. 24, 25. p. 285.

Baths,

128 The Constitution, Discipline, &c.

Baths, who indulging to his gluttonous Appetite this Day, vomits up his undigested Crudities the next day, and does not communicate of his Meat and Drink to the Necessities of the Poor? He that goes gay and jocund, how doth he bewail his Death? Does that Woman weep and mourn, who spends her time in putting on splendid Garments, and does not think upon the Garment of Christ, which she lost? Who seeks after precious Ornaments and rich Jewels, and does not bewail the loss of the Heavenly and Divine adorning? Altho' thou puttest on exotic Garbs and silken Garments, thou art naked; altho' thou beautifiest thy self with Gold and Pearls, without the Beauty of Christ thou art deformed: And thou who dyest thine Hair, now leave it off in this time of Penance; and thou who paintest thine Eyes, wash it off with thy Tears. If thou shouldest lose any one of thy dear Friends by Death, thou wouldest sorrowfully weep and howl, and express the greatness of thy Sorrow by thy disregarded Face, mourning Garments, neglected Hair, cloudy Countenance, and dejected Visage. Why, O Wretch, thou hast lost thy Soul, and wilt not thou bitterly weep, and continually lament?

³ Orare oportet impensius & rogare, diem luctu transigere, vigiliis noctes ac fletibus ducere, tempus omne lachrymosis lamentationibus occupare, stratos solo adherere cineri, in cilicio & sordibus volutari: post indumentum Christi perditum, nullum hic jam velle vestitum: post Diaboli cibum malle jejunium. § 28. p. 286.

⁴ Now therefore pray and supplicate more earnestly, pass the Day in weeping, the Night in watching and crying, both Night and Day in Tears and Lamentations, prostrate yourselves upon the Ground,

roll your selves in Dust and Ashes ; after having
lost the Garment of Christ, have no cloathing here ;
having tasted the Devil's Meat, chuse now to
fast.

§. 8. How long these Penitentiary Stations were, cannot be defined, since they differed according to the Quality of the Offence and the Offender, according to the Circumstance of Time, and the Will and Pleasure of the Ecclesiastical Court who imposed them ; some were in the state of Penance two Years, some three, some five, some ten, some more, some even to their Lives ends ; but how long and rigorous soever their Penance was, they were patiently, humbly, and thankfully to endure it the whole time, being not absolved till they had undergone the legal and full time of Satisfaction.

5 Legitimum & plenum
tempus satisfactionis.
Cyprian. Epist. 59. S. I.
p. 164.

It is true indeed, that in some extraordinary Cases the Prudence of the Church saw fit to dispense with the usual Length and Severity of their inflicted Discipline, as in 6 Case of Death,

6 Urgere exitus coeperit.
Apud Cyprian. Epist. 13.
S. I. p. 39.

of an approaching Persecution, or, when a great multitude, and eminent leading Persons were concerned in the same Offence ; as in the case of Trophimus, which may be seen in the 52d Epistle

7 Lapsis pacem dandam
esse, & eos ad prælium,
quod imminet, armari &
instrui oportere. Apud
Cyprian. Epist. 54. S. I.
p. 132.

of Cyprian. Besides these, the Confessors claimed the Privilege of restoring Penitents before the usual time ; which irregular and unreasonable

Pra-

130 The Constitution, Discipline, &c.

Practice of theirs caused great Disturbances to the Church of Carthage in the Days of Cyprian, which may be seen at large in several Epistles extant in the beginning of his Works.

But laying aside these unusual Circumstances, the fixed Period of Penance was never anticipated; but how long and severe soever it was, the Penitent chearfully submitted to it.

When the appointed Time of Penance was ended, the Penitent applied himself to the Ecclesiastical Court for Absolution, who⁸ examined

⁸ *Inspecta vita ejus qui agit pœnitentiam. Cyp. Epist. 12. §. 1. p. 37.*

his Demeanors and Actions, which if they ap-

proved and liked, they then proceeded to the formal absolving of him; of which in the following Sections.

§. 9. On the appointed Day for Absolution, the Penitent, or he that was now to be absolved, came into the Church mourning and weeping, and expressing all external Indications of his Internal Sorrow: As when Natalis, a Roman Confessor, was absolved for his joining with the Theodotian Hereticks, he came into the Church, as it is related by an ancient nameless Christian,

⁹ *Ἐνδυσάμενον σάκκον καὶ σπόδον καὶ ἀπασιμένον, μετὰ πολλῆς σπυδαῖς καὶ δακρύων, προσπεσὼν κληρῶ καὶ λαϊκῶν — πολλὰ τε τῇ δέσει ἡγοσάμενον. Apud Eu- sebi. l. 5. c. 28. p. 197.*

¹ *Non minis sed precibus & lamentationibus. Cyp. Ep. 55. §. 18. p. 143.*

² *covered with Sackcloth and Ashes, throwing himself at the Feet of the Clergy and Laity, and with Tears in his Eyes begging their pardon and forgiveness. It being looked upon as very proper, that they should be admitted into the Church¹ by Tears,*

not by Threats ; by Prayers, and not by Cur-
ses.

Hence at this time, for the greater Demon-
stration of their Sorrow and Humility, they
were to make a publick Confession of their Sin,
styled by them *Exomologesis*, which was, as Cy-
rian saith, ² *A Confession*
of their great and heinous
Crime, and was a neces-
sary Antecedent to Ab-
solution, inasmuch as it was the Source and
Spring of all true Repentance. For as *Tertul-*

lian observes, ³ *Out of*
Confession is born Repen-
tance, and by Confession
comes Satisfaction. And
in many places of ⁴ Cy-
rian the necessity of Con-
fession is asserted ; for as
Tertullian says, ⁵ *Confes-*
sion as much diminishes the
Fault, as Dissimulation ag-
gravates it ; Confession is
the Advice of Satisfacti-
on, Dissimulation of Con-
tumacy. And therefore

he condemns those, who thro' shame deferred
from Day to Day the Publication of their Sin,
as ⁶ more mindful of their
shame-facedness, than of
their Salvation : Like those
who have a Disease in

the condemns those, who thro' shame deferred
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shame-facedness, than of
their Salvation : Like those
who have a Disease in

entiam medentium vitant, & ita cum erubescencia sua
pereunt. *De Pœnitentia*, p. 382.

their

² *Exomologesi gravissimi atque extremi delicti.*
Epist. 11. S. 1. p. 32.

³ *Satisfactio confessione disponitur, confessione pœnitentia noscitur.* *De Pœnitentia*, p. 380.

⁴ *Epist. 10. S. 2. p. 30.*
Epist. 11. S. 1. p. 32.

⁵ *Tantum relevat confessio delictum, quantum dissimulatio exaggerat ; confessio enim satisfactionis consilium est, dissimulatio contumaciæ.* *De Pœnitentia*, p. 380.

⁶ *Pudoris magis memores quam Salutis velut illi qui in partibus verècundioribus corporis contracta vexatione, conscientiam medentium vitant, & ita cum erubescencia sua pereunt.* *De Pœnitentia*, p. 382.

132 The Constitution, Discipline, &c.

their Secret Parts, through shame conceal it from the Chyrurgeons, and so with their Modesty die and perish. Confession therefore being so necessary, the greatest Offenders were not exempted from it; as when Philip the Emperor, as Eusebius calls him, or rather Philip a Prefect of Egypt, would have joyned with the Faithful in the Churches Prayer, Bishop Babylas denied him admission, because of his enormous Crimes; nor would he receive him, till he had made

7 Ἐξομολογήσασθαι. Apud Euseb. lib. 6. cap. 34. p. 232.

7 a Publick Confession of his Faults. And accordingly when one of those Bishops that Schismatically

Ordained Novatian, returned as a Penitent, he came into the Church weeping, and

8 Ἐξομολογήσας τὸ ἐαυτῷ ἀμάρτημα. Cornel. apud Euseb. lib. 6. c. 43. p. 243.

8 Confessing his Sin; where we may observe, that it is said in the singular Number, his Sin, ἐαυτῷ ἀμάρτημα, which in-

imates, that the Penitent's Confession was not only general, or for all his Sins in the gross; but it was particular, for that special Sin for which he was censured; consonant whereunto Cyprian, as before quoted, writes, that the Pen-

9 Exomologesin gravissimi mi atque extremi delicti. Epist. 11. S. 1. p. 32.

9 confessed his most great and heinous Sin; that is, that Sin for which he was so severely punished.

This Confession of the Penitents was made with all the outward Signs of Sorrow and Grief; which usually so affected the Faithful, as that they sympathized with them in mourning

and

and weeping. Whence *Tertullian* exhorts the Penitent not through shame to conceal, but from a true Godly Disposition, to confess his Fault before the whole Church, and to weep and mourn for it, ¹ since

they, being his Brethren, would also weep with, and over him. And so from the same Consideration,

Cyprian exhorted the Lapsed to this Penitent Confession, ² with our Tears, saith he, joyn your Tears; with our Groans couple your Groans.

¹ Ergo cum te ad fratrum genua protendis—æque illi cum super te lacrymas agunt. *De Penitentia*, p. 382.

² Cum lacrymis nostris vestras lacrymas jungite; cum nostro gemitu, vestros gemitus copulate. *De Lapsis*, §. 27. p. 285.

§. 10. As soon as Confession was over, then followed the formal Absolution, which was thus: The Person to be Absolved, kneeled down before the Bishop and the Clergy, who put their Hands upon his Head, and bless'd him; by which external Ceremony the Penitent was declaratively and formally admitted to the Churches Peace. Thus *Cyprian* writes,

that they ³ received the Right of Communion by the Imposition of Hands of the Bishop and his Clergy.

And that ⁴ no one can be admitted to Communion, unless the Bishop and Clergy have imposed Hands on him. This being accounted the third and last

³ Per impositionem manus Episcopi & Cleri jus communicationis accipiunt. *Epist.* 10. §. 2. p. 30.

⁴ Nec ad Communicationem venire quis possit, nisi prius illi & ab Episcopo & Clero manus fuit imposita. *Epist.* 12. §. 1. p. 37.

general Requisite for the reconciling of Offenders, the two former being the undergoing a

state

134 The Constitution, Discipline, &c.

state of Penance, and a publick Confession of their Sin ; all which three are frequently mentioned together as such by Cyprian ; as where he

⁷ Agant peccatores poenitentiam iusto tempore, & secundum disciplinæ ordinem ad exomologesin veniant & per impositionem manus Episcopi & Cleri jus communicationis accipiant. *Epist. 10. §. 2. p. 30.*

other places he complains of the irregular and unadvised Actions of some of his Presbyters, that they admitted some of the Lapsed to Com-

⁸ Ante actam poenitentiam, ante Exomologesin gravissimi atque extremi delicti factam, ante manum ab Episcopo & Clero in poenitentiam impositam, offerre lapsis pacem, & Eucharistiam dare audeant. *Epist. 11. §. 1. p. 32. and almost the same words are repeated, Epist. 12. §. 1. p. 37.*

takers again of all those Privileges, which by their Crimes they had for a while forfeited: Only when an offending Clergy-man was absolved, he only was restored to Communion as a Lay-man, but never re-admitted to his Ecclesiastical Dignity. Thus when one of the Schismatical Bishops, that Ordained Novatian, returned to the Church, he was deprived of his Ecclesiasti-

⁵ says, Let Offenders do Penance a set space of time ; and according to the Order of Discipline, let them come to Confession, and by Imposition of Hands of the Bishop and Clergy, let them receive the Right of Communion. And in

munions, ⁶ before they had undergone a due Penance, made a Publick Confession of their Sin, and had Hands imposed on them by the Bishop and Clergy.

§. 11. After the Penitents were absolved by Imposition of Hands, then they were received into the Communion of the Faithful, and made Par-

Ecclesiastical Office, and admitted only to

Lay-Communion. So

likewise Apostate or

Lapsed Bishops were ne-

ver restored again to

their Office. The Rea-

sons whereof may be seen in the 64th Epistle of

Cyprian. And therefore *Basiliides* a lapsed Bi-

shop ⁸ would have been

extremely glad, if the

Church would but have

permitted him to commu-

nicate as a Layman. But

yet I suppose that for

every Fault Clergymen were not deprived of

their Orders, but only according to the Great-

ness of their Crimes, and the Aggravation of

them; since I find that *Maximus* a Presbyter of

the Church of Rome, who had been deluded in-

to the Schism of *Nova-*

rian, was upon his Sub-

mission, restored by *Corn-*

elius, to his former Of-

fice.

⁷ Ἐκοινωγήσαμεν ὡς λαϊ-
κῶ. *Cornel.* apud Eu-
seb. lib. 6. cap. 43. P.
243.

⁸ Satis sibi gratulans, si
sibi vel Laico commu-
nicare contingeret. Apud
Cyprian. Epist. 68. S. 7.
p. 202.

⁹ Maximum Presbyte-
rum locum suum agno-
scere iussimus. *Cornel.*
apud Cyprian. Epist. 46.
S. 4 p. 105.

C H A P. VIII.

§. 1. *Of the Independency of Churches.* §. 2. *Of the Dependency of Churches.* §. 3. *Of Synods, and the several kinds of them.* §. 4. *How often Synods were convened.* §. 5. *Who were the Members of Synods.* §. 6. *By whose Authority Synods were convened.* §. 7. *When convened, the manner of their Proceedings, a Moderator first chosen, what the Moderator's Office was.* §. 8. *Then they entred upon Business, which had relation either to Foreign Churches or their own; with respect to Foreign Churches, their Acts were only advising.* §. 9. *With respect to their own Churches obliging. The End and Power of Synods enquired into.*

§. 1. **T**O that large Discourse of the Primitive Discipline, which was the Subject of the preceding Chapter, it will be necessary to add this Observation, that all those judicial Acts were exerted in and by every single Parish, every particular Church having Power to exercise Discipline on her own Members without the Concurrence of other Churches else in those places where there might be but one Church for several Miles round, which we may reasonably suppose, the Members of that Church must have travelled several, if not Scores of Miles, to have had the consent of other Churches, for the punishment of their Offenders: But there is no need to make this Supposition, since it was decreed by an *African Synod*

nod, ¹ that every one's Cause should be heard where the Crime was committed, because that to every Pastor was committed a particular Portion of Christ's Flock, which he was particularly to rule and govern, and to render an account thereof unto the Lord. And so another African Synod, that decreed the Re-baptization of those that were Baptized by Hereticks, thus conclude their Synodical Epistle to Pope Stephen, who held the contrary, ² *Whereas we know that some Bishops will not relinquish an Opinion, which they have embraced, but keeping the Bond of Peace and Concord with their Colleagues, will retain some proper and peculiar Sentiments, which they have formerly received; to these we offer no violence, or prescribe any Law, since every Bishop has in the Administration of his Church, free liberty to follow his own Will, being to render an account of his Actions unto the Lord.*

¹ Statutum sit omnibus nobis, & æquum sit pariter ac justum, ut unus cujusque causa illic audiat, ubi est crimen admissum, & singulis pastoribus portio gregis sit adscripta, quam regat unusquisque & gubernationem sui actus Domino redditurus. *Apud Cyprian. Epist. 55. §. 16. p. 142.*

² Cæterum scimus quosdam quod semel imbiberint nolle deponere, nec propositum suum facile mutare, sed salvo inter Collegas pacis & concordie vinculo, quædam propria, quæ apud se semel sint usurpata, retinere, quæ in re nec nos vim cuiquam facimus, aut legem damus, cum habeat in Ecclesiæ administratione voluntatis suæ arbitrium liberum unusquisque præpositus, rationem actus sui Domino redditurus. *Apud Cyprian. Epist. 72. §. 3. p. 217.*

After these two Synodical Determinations, it might be thought needless to produce the

single Testimony of Cyprian, but that it shews us not only the Practice of the Bishops of his

³ Apud antecessores nostros quidam de Episcopis istic in provincia nostra dandam pacem mœchis non putaverunt & in totum pœnitentiæ locum contra adulteria clausurunt, non tamen a Co-episcoporum suorum collegio recesserunt, aut Catholicæ Ecclesiæ unitatem vel duritiæ vel censuræ suæ obstinatione ruperunt, ut quia apud alios adulteris pax dabatur, qui non dabat de Ecclesia separaretur, manente concordie vinculo & perseverante Catholicæ Ecclesiæ individuo Sacramento, actum suum disponit & dirigit unusquisque Episcopus, rationem propositi sui Domino redditurus. *Epist.* 52. §. 13. p. 118.

Age, but also of their Predecessors. *Amongst the ancient Bishops of our Province, saith he, some thought that no Peace was to be given to Adulterers, for ever excluding them from the Communion of the Church; but yet they did not leave their Fellow-Bishops, or for this break the Unity of the Catholic Church; and those that gave Peace to Adulterers, did not therefore separate from those that did not, but still retaining the Bond of Concord, every Bishop disposed and directed his own Acts, rendring an account of them unto the Lord.*

Thus every Church was in this Sense independent; that is, without the Concurrence and Authority of any other Church; it had a sufficient Right and Power in its self, to punish and chastise all its delinquent and offending Members.

§. 2. But yet in another Sense it was dependent, as considered with other Churches, as

⁴ Cum sit a Christo una Ecclesia per totum mundum in multa membra

part of the Church Universal, ⁴ *There is but one Church of Christ, saith Cyprian,*

Cyprian,

Cyprian, divided through the whole World into many Members, and one Episcopacy diffused through the numerous Concord of many

divisa, item episcopatus unus Episcoporum multorum concordi numerositate diffusus. Epist. 52. § 13. p. 118.

Bishops. A Particular Church was not the whole Church of Christ, but only a Part or Member of the Universal one; and as one Member of the natural Body hath a regard to all the other Members thereof, so a particular Church, which was but one Member of the Universal, had relation and respect to the other Members thereof. Hence tho' the Labours and Inspections of the Bishops were more peculiarly confined to their own Parishes, yet as Ministers of the Church Universal, they employed a general kind of Inspection over other Churches also, observing their Condition and Circumstances, and giving unto them an account of their own state and posture; as Cyprian inspected that of Arles, giving this as his Reason for it, that altho' they were many Pastors, yet they were but one Flock, and they ought to congregate and cherish all the Sheep, which Christ redeemed by his Blood and Passion. And the Clergy of the Church of

5 Nam etsi pastores multi sumus unum tamen gregem pascimus, & oves universas quas Christus sanguine suo & passione quæsit, colligere & fovere debemus. Epist. 67. §. 6. p. 199.

Rome thanked Cyprian, that he had acquainted them with the state of the Church in Africa; for they say they, 'We ought all

6 Omnes enim nos decet pro corpore totius Ecclesiæ, cujus per varias quasque provincias membra digesta sunt, excubare. Apud Cyp. Epist. 30. §. 4. p. 67.

140 The Constitution, Discipline, &c.

of us to take care of the Body of the whole Church, whose Members are distended through various Provinces. If the Bishop of one Church had any difficult Point to determine, he sent to another Bishop for his Advice and Decision thereof. As when *Dionysius* Bishop of *Alexandria* had a critical Cause to determine, he sent to *Xystus* Bi-

⁷ Καὶ ὁ ὄντως ἀδελφὸς
συμβουλῆς δίδουαι, καὶ γνώ-
μιναὶ τὰ ὀρθὰ ὄντα. Apud
Euseb. lib. 7. cap. 9. p.
254.

the Martyrs, *Cyprian* Rome for their Advice

⁸ Et dilectio communis
& ratio exposcit, fratres
charissimi, nihil consci-
entiae vestrae subtrahere
de his quae apud nos ge-
runtur, ut sit nobis cir-
ca utilitatem ecclesiasti-
cae administrationis com-
mune consilium. Epist.
29. p. 66.

many other such like Cases, which would be needless to enumerate, there was a Correspondence between the particular Churches of the Universal one.

§. 3. But that that chiefly deserves our Consideration, was their Intercourse and Government by Synodical Assemblies, that is, by a Convocation of Bishops, Presbyters, Deacons and Deputed Lay-men of several particular Churches, who frequently met together to maintain

shop of *Rome*, ⁷ to know his Opinion and Counsel therein. And so when there was some difference at *Carthage* about the *Pacificatory Libels* of writ to the Church of therein. For, saith he, ⁸ Dearly beloved Brethren, both common Reason and Love require, that none of these things that are transacted here, should be kept from your Knowledge, but that we should have your Counsel about Ecclesiastical Administrations. In these, and in

maintain Unity, Love and Concord, to advise about their common Circumstances and Conditions, to regulate all Ecclesiastical or Church-Affairs within their respective Limits, and to manage other such like things, of which I shall more largely treat in the end of this Chapter.

That which must be spoken of in this Section is, the several kinds or sorts of Synods, the most august and supreme kind whereof, was an Universal or Oecumenical Synod, which was a Congregation of the Bishops and Deputies of as many Churches as would please to come from all Parts of the World : Of this sort I find but one within my limited space of the first three Hundred Years after Christ, and that was the ⁹ *Council of Antioch*,
 that condemned *Paulus* ^{9 Apud Euseb. lib. 7. cap. 30. p. 279.}
Samosatenus. Or if this

will not pass for a General Council, there was no such one before that of *Nice*, which was held *Anno* 325. and so there was no one of this kind within that time to which I am confined.

But those Synods, which were very frequent within my prescribed time, were Provincial Synods, that is, as many particular Churches as could conveniently and orderly associate themselves together, and by their common Consent and Authority dispose and regulate all things that related to their Polity, Unity, Peace, and Order. What extent of Ground, or how many particular Churches each of such Synods did contain, cannot be determined; their Precincts were not alike in all places, but according as their Circumstances and Conveniencies

142 The Constitution, Discipline, &c,

would permit ; so they formed themselves into these Synodical Assemblies , and were governed in common by those Synods, who were called the Synods of such or such a Province: As we

¹ Coepiscopis nostris in eadem provincia constitutis. *Epist.* 67. S. 1. p. 198.

² In provincia nostra. *Epist.* 52. S. 13. p. 118.

³ Per provinciam nostram. *Epist.* 42. S. 2. p. 99.

⁴ Per provinciam. *Epist.* 55. S. 18. p. 143.

⁵ Latius fusa est nostra provincia. *Epist.* 45. S. 2. p. 103.

⁶ Apud nos & fere per provincias universas tenetur ; ut—ad eam plebem cui præpositus ordinatur Episcopi ejusdem provinciæ proximi quique convenient. *Epist.* 68. S. 6. p. 202.

read in *Cyprian*, of the ¹ Province of Arles , and the Bishops therein. And *Cyprian* frequently speaks of the Bishops of his Province, as the Bishops ² in our Province, and ³ throughout our Province , and ⁴ throughout the Province : And tells us, that ⁵ his Province was very large, and that it was ⁶ the custom of his Province, and almost all other Provinces, that upon the Vacancy of a Parish, the neighbouring Bishops of that Province should meet together at that Parish to Ordain there a new Bishop.

§. 4. How often these Provincial Synods were convened, is uncertain, since that varied according to their Circumstances, and their respective Customs. *Firmilian* Bishop of *Cæsarea* in *Cappadocia* writes, that in his Province

⁷ Per singulos annos in unum conveniamus. *Apud Cypr.* *Epist.* 75. S. 3. p. 236.

⁷ they met every Year. And whosoever will consider the frequent Synods that are mentioned in *Cyprian*, will find that in his

his Province they met at least once, and sometimes twice or thrice a Year.

§. 5. As for the Members that composed these Synods, they were Bishops, Presbyters, Deacons, and Deputed Lay-men in behalf of the People of their respective Churches. Thus at that great Synod of *Antioch*, that condemned *Paulus Samosatenus*, there

were present ⁸ Bishops, Presbyters, Deacons, and the Churches of God, that is, Lay-men that represented the People of their

⁸ Ἐπίσκοποι καὶ πρεσβύτεροι, καὶ διάκονοι, καὶ αἱ ἐκκλησίαι τοῦ θεοῦ. Ex Epist. Synod. apud Euseb. l. 7. c. 30. p. 279.

several Churches. So also we read in an ancient Fragment in *Eusebius*, that when the Heresy of the *Montanists* was fix'd and preach'd,

the Faithful in *Asia* met together several times to examine it, and upon examination condemned it.

Ἡ τῶν γὰρ κατὰ τὴν Ἀσίαν πλῆθυσ ἐκ τῶν συνεληθόντων, &c. Apud Euseb. lib. 5. cap. 16. p. 184.

So also when there were

some Heats in the Church of *Carthage* about the Restitution of the Lapsed, *Cyprian* writes from his Exile, that the Lapsed should be patient till God had restored Peace to the Church, and then there should¹ be con-

vened a Synod of Bishops, and of the Laity who had stood firm during the Persecution, to consult about, and determine their Affairs. Which Proposition

¹ Ut Episcopi plures in unum convenientes, praesente & stantium plebe—disponere omnia consilii communis religione possimus. Epist. 14. §. 2. p. 41.

was approved by *Moses* and *Maximus*, and other Roman Confessors, who liked the consult-
ing

² Consultis omnibus Episcopis, Presbyteris, Diaconibus, Confessoribus, & ipsis stantium Laicis. *Apud Cyprian. Epist. 26. § 4. p. 60.*

³ Collatione consiliorum cum Episcopis, Presbyteris, Diaconis, Confessoribus, pariter ac stantibus Laicis facta, lapsorum tractare rationem. *Apud Cyprian. Epist. 31. § 5. p. 70.*

⁴ Episcopi plurimis — cum Presbyteris & Diaconibus, presente etiam plebis maxima parte. *Aët. Concil. Carthag. apud Cyprian. p. 443.*

rity and Appointment Synods were assembled. To this it will be replied, That it must necessarily have been by their own, because in those Days there was no Christian Magistrate to order or determine those Affairs.

§. 7. When a Synod was convened, before ever they entred upon any Publick Causes, they chose out of the gravest and renownedst Bishops amongst them, one, or sometimes two, to be their Moderator or Moderators; as at the

⁵ Aët. Concil. Carthag ad Calcem Oper. Cypr.

ing ² of a Synod of Bishops, Presbyters, Deacons, Confessors, and the standing Laity, as also did the whole Body of the Clergy of the Church of Rome, who were willing, that that Affair ³ if the Lapsed should be determined by the common Council of the Bishops, Presbyters, Deacons, Confessors, and the standing Laity. And thus at that great Council held at Carthage, Anno 258. there were present Eighty Seven ⁴ Bishops, together with Presbyters, Deacons, and a great part of the Laity.

§. 6. If it shall be demanded by whose Authority Synods were assembled. To this it will be replied, That it must necessarily have been by their own, because in those Days there was no Christian Magistrate to order or determine those Affairs. §. 7. When a Synod was convened, before ever they entred upon any Publick Causes, they chose out of the gravest and renownedst Bishops amongst them, one, or sometimes two, to be their Moderator or Moderators; as at the Council held at Carthage Anno 258, ⁵ Cyprian was Moderator or Prolocutor thereof.

thereof. And so we read of the Prolocutors of several Synods, that were assembled in divers Parts of the World, to determine the Controversies concerning Ea-

ster: As ⁶ Victor Bishop of Rome was Prolocutor

⁶ Apud Euseb. lib. 5. cap. 23. p. 190, 191.

of a Synod held there. Palmas Bishop of Amastris, Moderator of a Synod held in Pontus; and Irenæus Bishop of Lyons of another in France.

⁷ Polycrates Bishop of Ephesus presided over a Synod of Asiatick Bishops;

⁷ Apud Euseb. lib. 5. cap. 24. p. 191.

and ⁸ at a Convocation in Palestina there were two

⁸ Apud Euseb. lib. 5. cap. 23. p. 190.

Moderators, viz. Theophilus Bishop of Cæsarea, and Narcissus Bishop of Jerusalem. The Office and Duty of a Moderator was to preside in the Synod, to see all things calmly and fairly debated and decreed; and at the conclusion of any Cause, to sum up what had been debated and urged on both sides, to take the Votes and Suffrages of the Members of the Synod; and last of all, to give his own. All this is evident in the Proceedings of the Council of Carthage, which are extant at the end of Cyprian's Works. Cyprian being Moderator of that Council; after all things were read and finished relating to the Question in hand, sums up all, telling the Synod what they had heard, and that nothing more remained to be done, but the Declaration of their Judgment thereupon. Accordingly thereunto the Bishops gave their respective Votes and Decisions; and last of all Cyprian, as President, gave in his

146 The Constitution, Discipline, &c.

§. 8. When the Moderator was chosen, then they entred upon the Consideration of the Affairs that lay before them, which may be consider'd in a two-fold Respect, either as relating to foreign Churches, or to those Churches only of whom they were the Representatives. As for foreign Churches, their Determinations were not obligatory unto them, because they were not represented by them; and so the chiefest Matter they had to do with them, was to give them their Advice and Counsel in any difficult Point, which they had propos'd to them; as when the People of *Astorga* and *Emerita* in *Spain* had written to some *African* Churches for their Advice, what to do with their two Bishops, who had lapsed in Times of Persecution. This Case was debated in a Synod held *Anno* 258, whose Opinion thereupon is to be seen in their Synodical Epistle, extant at large amongst the Works of *Cyprian*. *Epist.* 68. p. 200.

§. 9. But with respect unto those particular Churches, whose Representatives they were, their Decrees were binding and obligatory, since the Regulation and Management of their Affairs was the general End of their Convening.

Various and many were the particular Ends of these Synodical Conventions, as for the prevention of Injustice and Partiality in a Parish Consistory: As suppose, that such a Consistory had wrongfully and unrighteously censured one of their Members, what should that censured Person do, unless appeal to the Synod to have his Cause heard there, as *Feliciſſimus* did, who after he was excommunicated by his own Parish,

Parish, of which Cyprian was Bishop, ⁶ had his Cause heard before a Synod, who ratified and confirmed the Sentence of Excommunication against him.

And therefore we may suppose it to be for the prevention of Partiality and Injustice; that

in Lesser Asia ⁷ Offenders were usually absolved by the Synod, which met every Year. Synods also were

assembled for the examining, condemning, and excommunicating of all Hereticks within their Limits, that so the faithful might avoid and shun them: As Paulus Samosatenus was condemned

by the ⁸ Council of Antioch, for resolving of all difficult Points that did

not wound the Essentials of Religion, or had relation unto the Discipline of the Church, as when there was some Scruple about the Time of baptizing of Children,

a ⁹ Synod of Sixty Six Bishops met together to decide it. And so when there were some Disputes concerning the Martyrs Power to restore the

Lapsed, ¹ Synods were to be assembled to decide them. But why do I go

about to reckon up Particulars, when as they are endless? Let this suffice in general, that Synods

⁶ Literas ad te collegæ nostri manu sua subscriptas miserunt, qui auditis eis, quid senserint, & quid pronunciaverint, eorum literis disces. Cyp. Epist. 42. S. 5. p. 99.

⁷ Per singulos annos conveniamus — ut lapsis fratribus per pœnitentiam medela quæratur. Firmil. apud Cyprian. Epist. 75. S. 3. p. 236.

⁸ Euseb. lib. 7. c. 30. p. 279.

⁹ Apud Cyprian. Epist. 59. p. 162.

¹ In unum convenientes — disponere omnia possumus. Apud Cypr. Epist. 14. S. 2. p. 41.

148 The Constitution, Discipline, &c.

nods were convened for the Regulation and Management of all Ecclesiastical Affairs within their respective Jurisdictions, as *Firmilian*

² *Ut per singulos annos seniores & præpositi in unum conveniamus ad disponenda ea quæ curæ nostræ commissa sunt. Apud Cyprian. Epist. 75. S. 3. p. 236.*

writes, that in his Country ² *the Bishops and Presbyters met together every Year, to dispose those Things which were committed to their Charge.* Here they consulted about the Dis-

cipline, Government, and External Polity of their Churches, and what Means were expedient and proper for their Peace, Unity and Order, which by their common Consent they enacted and decreed to be observed by all the Faithful of those Churches whom they did represent.

He who denies this, must be very little acquainted with the ancient Councils, especially those which were held after the Emperors became Christians. The Reason why we find not more Synodical Decrees of the three first Centuries, comes not, from that they judicially determined none, or required not the Observance of them; but from that, either they were not careful, or the Fury and Violence of the Times would not permit them to transmit them down to their Successors; or through the Length of Time they are lost, and scarce any Thing besides the Names of such Synods are now remembered; and of Multitudes, neither Names nor Decrees are to be found: But yet there is enough escap'd the Fury of Persecution, and the Length of Time, to convince us, that those Synods did decree those Things, which they judg-

ed expedient for the Polity, Discipline and Government of those particular Churches, that were within their respective Provinces, and required them to be observed by all the Members thereof.

Thus we find these following Canons determined by several Synods in *Africa, viz.*

³ That though a Delinquent had not endured the whole time of Penance, yet if he was very sick, and in danger of Death, he should be absolved.

⁴ That at the Approach of a Persecution, penitent Offenders should be restored to the Churches Peace.

⁵ That Penance should not be hastily passed over, or Absolution be rashly and speedily given.

⁶ That all lapsed and apostate Clergymen, should upon their Repentance, be only admitted to Communion as Lay-men, and be never more capable of discharging or performing any Ecclesiastical Function.

⁷ That no Clergyman should be a Curator or Trustee of a last Will or Testament.

³ Statueramus — Si periculum infirmitatis urget, pacem sub ictu mortis acciperent. *Apud Cyprian. Epist. 54. §. 1. p. 132.*

⁴ Censuimus — Pacem dandam esse, & eos ad prælium, quod imminet, armari & instrui oportere. *Ibidem.*

⁵ Ante legitimum & plenum tempus satisfactionis — pax ei consideretur. *Cyprian. Epist. 59. §. 1. p. 164.*

⁶ Decreverit ejusmodi homines ad pœnitentiam quidem agendum posse admitti, ab Ordinatione autem Cleri atque Sacerdotali honore prohiberi. *Apud Cyprian. Epist. 68. §. 7. p. 202.*

⁷ Statutum sit, ne quis de Clericis & Dei ministris tutorem vel curatorem testamento suo constituat. *Apud. Cypr. Epist. 66. §. 1. p. 195.*

And

And many other such like Synodical Decrees relating to the Discipline and Polity of the Church, are to be met with in *Cyprian*, which were ever accounted Obligatory to all those Parishes who lived within those respective Provinces, and had their Representatives in those respective Synods; for to what purpose else did they decree them, if it had been fruitless and ridiculous to have made frequent and wearisome Journeys, with great Cost and Pains, to have debated and determined those Things, which they judged expedient for the Churches Well-being, if after all, it was indifferent, whether they were obeyed, or not?

But that their Decrees were binding, is adjudged by an *African* Synod of Sixty Six Bi-

⁸ Victori antequam poenitentiam plenam egisset, temerè Therapius, pacem dederit, quæ res nos satis mover, recessum esse à decreti nostri auctoritate. *Apud Cypr. Epist.* 59. S. I. p. 164.

mod was expired. Probably the Breaker of those Canons was to have been Deposed or Suspended, or some other severe Punishment inflicted on him, since the Bishops of this Synod speak as if they had moderated the Rigour of the Ca-

⁵ Satisfuit oburgare Therapium — quod temere hoc fecerit, & instruxisse ne quid tale de cætero faciat. *Ibidem.*

shops, held *Anno 254*,
⁸ who sharply rebuked a certain Bishop called Therapius, for breaking the Canons of a Synod, in absolving a certain Presbyter called Victor, before the time appointed by that Synod.
Probably the Breaker of those Canons was to have been Deposed or Suspended, or some other severe Punishment inflicted on him, since the Bishops of this Synod speak as if they had moderated the Rigour of the Canons against Therapius, in that they⁹ were contented only with chiding him for his Rashness, and with strictly charging him, that he should do so no more.

of the Primitive Church. 151

So another Synod in *Africa* decreed, that if any one should name a *Clergy-man* in his last Will and Testament for his Trustee, no Sacrifice should be offered for him after his Death. (What the meaning of this Offering of Sacrifice after his Death is, I shall not shew here, since I must treat of it in another Place.) Accordingly when *Geminus Victor* Bishop of *Furnis* had by his last Will and Testament constituted *Geminus Faustinus* a Presbyter, his Trustee, *Cyprian* Bishop of *Carthage*, writ unto the Clergy and Laity of *Furnis* touching this Matter, wherein he informst them

That he and his Colleagues were very much offended that *Geminus Victor* had thus broke the Canons of the Synod; but that since he had done it, he hoped they would take care that he should suffer the Penalty annexed to the Breach thereof, that in Conformity thereunto they would not mention him in their Prayers, or make any Oblation for him, that so the Decree of the Bishops, which was religiously and necessarily made, might be observed by them.

¹ Censuerunt ne quis frater excedens, ad tutelam vel curam Clericum nominaret, ac si quis hoc fecisset, non offerretur pro eo, nec Sacrificium pro dormitione ejus celebraretur. *Apud Cypri. Epist. 66. §. 2. p. 195.*

² Graviter commotus sumus ego & collegæ mei & ideo Victor, cum contra formam nuper in concilio à Sacerdotibus datum, Geminium Faustinum Presbyterum ausus sit tutorem constituere, non est quod pro dormitione ejus apud vos fiat oblatio, aut deprecatio aliqua nomine ejus in Ecclesia frequentetur, ut Sacerdotum decretum religiose & necessariè factum seruetur à nobis. *Ibidem, §. 1, 2. p. 195.*

152 The Constitution, Discipline, &c.

To these two Instances we may add that of *Martialis* and *Basilides*, two Spanish Bishops, who for their falling into Idolatry in Times of Persecution, were deprived of their Ecclesiastical Functions, and adjudged never more to be admitted to the Church's Communion in any other Quality than that of Laymen; which rigorous Sentence an *African Synod* defends,

³ *Maximè cum jampridem decretum est, ejusmodi homines ad pœnitentiam quidem agendam posse admitti, ab ordinatione autem cleri atque sacerdotali honore prohiberi. Apud Cypr. Ep. 68. §. 8. p. 202.*

³ *from the Authority of a General Council, who had before decreed, that such Men should only be admitted to Repentance, but be for ever excluded from all Clerical and Sacerdotal Dignities.*

C H A P. IX.

§. 1. *Of the Unity of the Church: Of Schism, defined to be a Breach of that Unity. The Unity of the Church, and consequently the Breach of it to be differently understood, according to the various Significations of the Word Church. §. 2. The Unity of the Church Universal considered Negatively and Positively; Negatively, it consisted not in an Uniformity of Rites, nor in an Unanimity of Consent to the non-essential Points of Christianity. The Rigid Imposers thereof condemned as Cruel and Tyrannical. §. 3. Positively, it consisted in an harmonious Assent to the Essential Articles of Faith. The Non-agreement*

ment therein called Schism, but not the Schism of the Ancients. §. 4. How the Unity of a Church Collective was broken; this neither the Schism of the Ancients. §. 5. The Unity of a particular Church consisted in two Things, in the Members Love and Amity each towards other, and in the People's close Adherence to their Bishop, or Parish-Church: The Breach of the former sometimes called Schism. §. 6. The Breach of the latter, which was a causeless Separation from their Bishop, the Schism of the Ancients. In how many Cases it was lawful for the People to separate from their Bishop. §. 7. A Separation under any other Pretence whatsoever, was that which the Fathers generally and principally meant by Schism, proved so to have been. §. 8. Farther proved from Ignatius. §. 9. Exemplified in the Schism of Felicissimus and Novatian. §. 10. An Objection answered touching the Schism of Novatian. How the Schism of one particular Church affected other Churches. §. 11. A Summary and Conclusion of this Discourse concerning Schism.

§. 1. **H**AVING in the precedent Chapters discoursed of the Constitution and Discipline of the Primitive Church, I come now in this to treat of the Unity thereof; which I had a very great Inclination to search into, since by the due understanding thereof we shall the better apprehend the Notion of the Ancients concerning Schism, because that Schism is nothing else but a Breach of that Unity, as will most evidently appear from the Quotations that we shall be forced to make use of in this Chapter.

Now that we may know what the Breach of the Unity of the Church was, it is absolutely necessary first to know what the Unity it self was; for till we understand its Unity, it is impossible that we should understand the Breach thereof.

Now for the distinct apprehending hereof, we must remember the various Acceptations of the Word Church, as they are related in the beginning of this Treatise; and according to the different Significations thereof, so must its Unity be diversified, or be differently understood; and according to the different Manner of its Unity, so must we apprehend the Breach thereof.

§. 2. If in the first Place we reflect upon the Word *Church*, as signifying the Church Universal, or all those, who throughout the whole Earth profess Faith in Christ, then we may consider its Unity in this Sense either Negatively, wherein it did not consist; or Positively, wherein it did consist.

Negatively, It consisted not in an Uniformity of Rites and Customs: For every particular Church was at liberty to follow its own proper Usages: One Church was not obliged to observe the Rites of another, but every one followed its own peculiar Customs. Thus with respect to their Fast before *Easter*, there was a great Diversity in the Observation of it, *in some Churches they*

ἡμέραν δὲ αὐτὴν νηστεύειν, οἱ δὲ δύο, οἱ δὲ καὶ πλείονας, οἱ δὲ πενταετήκοντα ὥρας ἡμερῶν τε καὶ νυκτερινὰς συμμερίζονται τὴν ἡμέραν αὐτῇ πάντες ἔτοιμα ἤσαν ἡ διαφορά τῆς νηστείας τὴν ὁμόνοιαν τῆς πίστεως συνίστησι. Iren. apud Euseb. lib. 5. cap. 24. P. 193.

fasted

fasted one Day, in others two, in some more, and in others forty Hours, but yet still they retained Peace and Concord; the Diversity of their Customs commending the Unity of their Faith. So also the Feast of Easter its self was variously celebrated. The Asiatick Churches kept it on a distinct Day from the Europeans, but yet still they retained

Peace and Love, and for the Diversity of such Customs, none were ever cast out of the Communion of the Church. So likewise writes Firmilian, ⁶ That in most Provinces their Rites were varied according to the Diversities of Names and Places; and that for this no one ever departed from the Peace and Unity of the Catholick

Church. So that the Unity of the Church Universal consisted not in an Uniformity of Rites and Usages.

Neither in the next Place did it consist in an Unanimity of Consent to the Non-essential Points of Christianity, but every one was left to believe in those lesser Matters, as God should inform him. Therefore Justin Martyr speaking of those Jewish Converts, who had adhered to the Mosaical Rites, says, that if they did this only through their Weakness and Imbecillity, and did not persuade other Christians to the Observance of the same Judaical Customs, that ⁷ he would

Προσλαμβάνεται καὶ κοινῶν αὐτῶν ὡς ὁμοσπλάγχχους καὶ ἀδελφοὺς δεῖν. Dia-
log. cum Tryphon. p. 266.

⁵ Εἰρήνηδον καὶ ἐδέποτε διὰ τὸ εἶδ' ὅτι τὸ αὐτὸ ἀπελήθηνσαν πινες. Idem Ibidem.

⁶ In plurimis provinciis multa pro locorum & nominum diversitate variantur, nec tamen propter hoc ab Ecclesiæ Catholicæ pace atque unitate aliquando discessum est. Apud Cyprian. Epist. 75. §. 5. p. 237.

⁷ Προσλαμβάνεται καὶ κοινῶν αὐτῶν ὡς ὁμοσπλάγχχους καὶ ἀδελφοὺς δεῖν. Dia-
log. cum Tryphon. p. 266. L 3 receive

156 The Constitution, Discipline, &c.

receive them into Church-fellowship and Communion.

Whosoever imposed on particular Churches the observance of the former of these two things, or on particular Persons the belief of the latter, they were esteemed not as Preservers and Maintainers, but as Violaters and Breakers of the Churches Unity and Concord.

An Instance of the former we have in that Controversy between the Churches of the East and West, touching the time when *Easter* was to be celebrated. For when *Victor* Bishop of Rome had Excommunicated the *Eastern* Churches, because they continued to observe that Feast on a different time from the Churches of the *West*, not only the Bishops of the adverse Party, but even those of his own side condemned him as rash, heady, and turbulent, and writ several Letters about this Affair, wherein as the Historian writes, ⁸ they most sharply censured him.

⁸ Πληλικάτερον καὶ ἀπὸ μέρων. Euseb. lib. 5. c. 24. P. 193.

As for the Latter, we have an Instance thereof in the Controversy that was between *Stephen* Bishop of Rome, and *Cyprian* Bishop of Carthage, touching the Validity of Hereticks Baptism.

For when *Stephen* Anathematized *Cyprian*, because he held the Baptism of Hereticks to be null and void, other Bishops condemned *Stephen* as a Breaker and Disturber of the Churches Peace. And amongst others, *Firmilian* a Cappadocian Bishop, vehemently accuses him as such, because that he would impose upon others the Belief of such a disputable Point, which, says he, was never wonted to be done, but

⁹ every

every Church followed their own different ways; and never therefore broke the Unity and Peace of the Catholick Church, which now, saith he, Stephen dares to do, and breaks that Peace which the ancient Bishops always preserved in mutual Love and Honour. And therefore we find in the Acts of that great Council of Carthage convened to determine this matter, that when Cyprian summ'd up the Debates thereof, he dehorts his Fellow-Bishops from the imposing Humour and Temper of Stephen, ¹ It now remains, saith he, that every one of us declare our Judgments concerning this matter, judging no Man, or removing any one from our Communion, if he think otherwise than we do; for let none of us make himself a Bishop of Bishops, or by a Tyrannical Terror, compel his Colleagues to the necessity of obeying. So that the forcing a Belief in these lesser matters was Cruelty and Tyranny in the Imposers thereof, who for such unreasonable Practices were look'd upon as Enemies to, and Violaters of the Churches Concord, being the true Schismaticks, inasmuch as they

9 Multa pro locorum & nominum diversitate variantur, nec tamen propter hoc ab Ecclesiæ Catholicæ pace atque unitate aliquando discessum est. Quod nunc Stephanus ausus est facere, rumpens adversum vos pacem, quam semper antecessores ejus vobiscum amore & honore mutuo custodierunt.

¹ Superest ut de hac ipsa re singuli quid sentiamus, proferamus, neminem judicantes, aut à jure communionis aliquem, si diversum senserit amoventes. Neque enim quisquam nostrum Episcopum se esse Episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit. Concil. Carthag. apud Cyprian. p. 443.

158 The Constitution, Discipline, &c.

were the Cause of Schism and Division ; unto whom therefore may be applyed that Saying of

² *Judicabit eos qui Schismata operantur, qui sunt immanes, non habentes Dei dilectionem, suamque utilitatem potius considerantes, quam unitatem Ecclesiæ, propter modicas & quolibet causas magnum & gloriosum corpus Christi conscindunt & dividunt, & quantum in ipsis est, interficiunt, pacem loquentes, & bellum operantes, verè liquantes culicem & camelum transglutientes.*
Lib. 4. cap. 62. p. 292.

§. 3. But Positively, The Unity of the Church Universal consisted in an Harmonious Assent to the Essential Articles of Religion, or in an Unanimous Agreement in the Fundamentals of Faith and Doctrine. Thus *Irenæus* having recited a Creed, or a short Summary of the Christian Faith, not much unlike to the Apostles

³ *Hanc igitur prædicationem & hanc fidem adeptæ Ecclesia, quamvis dispersa in universo mundo diligenter conservat, ac si in una eademque domo habitaret : Ac similiter iis fidem habet, ac si unam animam unumque & idem cor haberet : atque uno consensu hæc prædicat, docet ac tra-*

Irenæus, That at the last Day Christ shall judge those who cause Schisms, who are inhumane, not having the fear of God, but preferring their own advantage before the Unity of the Church, for trivial and slight Causes rend and divide the great and glorious Body of Christ, and as much as in them lies, destroy it ; who speak Peace, but wage War, truly straining at a Gnat, and swallowing a Camel.

³ *The Church having received this Faith and Doctrine, although dispersed through the whole World, diligently preserves it, as tho' she inhabited but one House ; and accordingly she believes these things, as tho' she had but one Soul and one Heart, and consonantly*

monantly preaches and teaches these things, as tho' he had but one Mouth; for altho' there are various Languages in the World, yet the Doctrine is one and the same; so that the Churches in Germany, France, Asia, Ægypt or Lybia, have not a different Faith; but as the Sun is one and the same to all the Creatures of God in the whole World; so the Preaching of the Word is a Light that enlightens every where, and illuminates all Men that would come to the knowledge of the Truth. Now this Bond of Unity was broken,

dit, ac si uno ore prædita esset. Quamvis enim dissimilia sint in mundo genera linguarum, una tamen eademque est vis traditionis; nec quæ constitutæ sunt in Germania Ecclesiæ aliter credunt aut tradunt, nec quæ in Hispaniis, neque in Galliis, neque in Oriente, neque in Ægypto, neque in Lybia, aut in medio orbis terrarum fundatæ sunt. Sed quemadmodum Sol creatura Dei unus & idem est in universo mundo, ita & prædicatio veritatis ubique lucet, & illuminat omnes homines qui ad notionem veritatis venire volunt. Lib. I. cap. 3. p. 36.

when there was a Recession from, or a Corruption of the true Faith and Doctrine; as Irenæus speaks concerning Tatian the Father of the Encratites, that as long as his Master Justin Martyr lived, he held the sound Faith, but after his Death & falling off from

⁴ Ἀποστάς τῆς ἐκκλησίας.
Apud Euseb. lib. 4. cap. 29. p. 150.

the Church, he shaped that new Form of Doctrine. This Unity of the Church in Doctrine, according to Hegesippus, continued till the Days of Simeon Cleopas Bishop of Jerusalem, who was Martyred under Trajan; but after that false Teachers prevailed, such as the Simonians, Marcionists, Valentinians, and

160 The Constitution, Discipline, &c.

5 Ἀπὸ τῶν ψευδῶν Χριστῶν, ψευδῶν Ἀποστόλων, καὶ ψευδῶν Προφητῶν, οἵτινες ἐμίεισαν τὴν ἑνωσιν τῆς ἐκκλησίας φθοραῖς λόγοις καὶ τῷ Θεῷ καὶ τῷ Χριστῷ ἀντί. Apud Euseb. lib. 4. cap. 22. p. 143.

and others, ⁵ from whom sprung false Christs, false Apostles, and false Prophets, who by their corrupt Doctrines against God and his Christ, divided the Unity of the Church. So that the Unity of the

Church Universal consisted in an agreement of Doctrine, and the Corruption of that Doctrine was a Breach of that Unity, and whoever so broke it, are said to divide and separate the Unity of the Church, or which is all one, to be Schismaticks. So *Irenæus* writes, that those that

⁵ Scindunt & separant unitatem Ecclesiæ. Lib. 4. cap. 43. p. 278.

introduced new Doctrines, ⁶ did divide and separate the Unity of the Church. And *Cyprian* writes, that ⁷ the Devil found out Heresies and Schisms, by which he might subvert the Faith, corrupt the Truth, and divide the Unity. But now for Distinctions sake the Breach

⁷ Diabolus Hæreses invenit & Schismata, quibus subverteret fidem, veritatem corrumperet, scinderet unitatem. De Unitate Ecclesiæ, §. 2. p. 296.

of this Unity was commonly called Heresy, and the word *Schism* generally applyed to the Breach of the Churches Unity in another sense; of which more in the other Sections.

§. 4. If in the next place we consider the Word *Church* collectively, as denoting a Collection of many particular Churches, in which

⁸ In provincia Africa & Numidia Ecclesiam Domini. Epist. 71. §. 4. p. 214.

Sense it is once used in ⁸ *Cyprian*: Then its Unity may have consisted in

in a Brotherly Correspondence with, and Affection toward each other, which they demonstrated by all outward Expressions of Love and Concord, as by receiving to Communion the Members of each other, as ⁹ *Irenæus* mentions, ⁹ Apud Euseb. lib. 5. cap. 24. p. 193. was observ'd between the Churches of *Rome* and *Asia*, in mutually advising and assisting one another by Letters, or otherwise; of which there are frequent Instances in the Ancients, and especially in *Cyprian's* Epistles, and in manifesting all other Marks and Tokens of their Love and Concord. Now this Unity was broken, when Particular Churches clash'd with each other, when from being possess'd with Spirits of Meekness, Love and Charity, they were inflamed with Hatred, Rage and Fury against each other. A sad Instance whereof we have in the Controversy betwixt *Cyprian* and *Stephen*, or rather between the Churches of *Europe* and *Africa*, touching the Validity of Heretical Baptism, wherein those good Men were so far transported with Bitterness and Rancour against each other, that they interchangeably gave such harsh Language and invidious Epithets, as are too odious to name; which if the Reader be curious to know, he may find too much of it in *Cyprian's* Epistles.

Or if several particular Churches had for the promotion of Peace, Unity and Order, regularly disposed themselves into a Synodical Government and Discipline, as was always done when their Circumstances and Conveniences would permit them; then whoever broke or violated

162 The Constitution, Discipline, &c.

violated their reasonable Canons, were censured as turbulent and factious, as it hath been evidenced in the former Chapter, and needs no farther Proof in this, because that the Schism of the Ancients was not a Breach of the Churches Unity in this Sense, *viz.* as denoting or signifying a Church Collective.

§. 5. But Schism principally and originally respected a particular Church or Parish, tho' it might consequentially influence others too. Now the Unity of a particular Church consisted in the Members Love and Amity toward each other, and in their due Subjection or Subordination to their Pastor or Bishop : Accordingly the Breach of that Unity consisted in these two things, either in a Hatred and Malice of each other, or in a Rebellion against their Lawful Pastor, or which is all one, in a causeless Separation from their Bishop, and those that adhered to him.

As for the first of these, there might be Envy and Discords between the Inhabitants of a Parish, without a formal Separation from Communion, which Jars and Feuds were called Schism ; an Instance whereof we find in the Church of *Corinth*, unto whom St. Paul objected in 1 Cor. 11. 18. *When ye come together in the Church, I hear that there be Divisions*, or as it is in the Original, *ἁσματα*, *Schisms amongst you*. Here there was no separate Communion, for they all came together in the Church, and yet there were Schisms amongst them, that is, Strifes, Quarrels and Discords. And as far as I can perceive from the Epistle of *Clemens Romanus*, which was writ to appease another Schism

Schism in the same Church of *Corinth*, there were then only Turmoils and Differences, without any actual Separation. But on this I shall not enlarge, because it is not what the Ancients ordinarily meant by Schism.

§. 6. But that which they generally and commonly termed Schism, was a Rebellion against, or an ungrounded and causeless Separation from their Lawful Pastor, or their Parish-Church. Now because I say, that a causeless Separation from their Bishop was Schism, it will be necessary to know how many Causes could justify the Peoples Desertion of their Pastor; and these I think were two, or at most three; the first was Apostacy from the Faith, or when a Bishop renounced the Christian Faith, and through fear of Persecution embraced the Heathenish Idolatries, as was done in the

case of ¹ *Martialis* and *Basilides*, two Spanish Bishops, and was justified by an *African* Synod, as is to be seen throughout their whole Synodical Epistle, still extant amongst those of *Cyprian's*.

The second Cause was *Herésie*, as *Irenæus* saith, ² *We must fly far off from all Hereticks*. And *Origen* allows the People to separate from their Bishop, ³ *if they could accuse him of false and Heretical Doctrine*.

¹ *Basilidem & Martialem libellis Idololatriæ commaculatos — Episcopatum gerere, & Sacerdotium Dei administrare non oportere. Epist. Synod. apud Cyprian. Epist. 68. §. 1. p. 200.*

² *Oportet longe fugere ab eis. Lib. 1. cap. 13. P. 63.*

³ *Si habueris accusationem doctrinæ pessime, & alienorum ab Ecclesia Dogmatum. Homil. 7. in Ezechiel.*

164 The Constitution, Discipline, &c.

A third Cause was a scandalous and wicked Life, as is asserted by an *African* Synod held Anno 258. whose Exhortations and Arguments to this purpose may be seen at large in their Synodical Epistle, still extant in *Cyprian*, Epist. 68. p. 200. out of which several Passages pertinent to this occasion, have been already cited in the sixth Chapter of this Treatise, to which I must refer the Reader. Of this mind also was Ire-

4 Qui vero Presbyteri serviunt suis voluptatibus, & non præponunt timorem Dei in cordibus suis, sed contumeliis agunt reliquos, & principalis confessionis tumore elati sunt, & in absconsis agunt mala—ab omnibus talibus abstinere oportet. *Lib. 4. cap. 44. p. 278.*

another mind, and thinks that the Bishops Immorality in Life could not justify his Parishes

5 Qui curam habet vitæ suæ, non meis delictis qui videor in Ecclesia prædicare scandalizabitur, sed ipsum dogma considerans, & pertractans Ecclesiæ fidem, à me quidem averfabitur, doctrinam vero suscipiet secundum præceptum Domini, qui ait, supra Cathedram Moysi sederunt Scribæ & Pharisei, omnia enim quæcunque vo-

A

naeus before them, who writes, ¹ That as for those Presbyters, who serve their Pleasures, and have not the fear of God before their Eyes, who contumeliously use others, are lifted up with Pride, and secretly commit Wickedness, from all such Presbyters we ought to separate. Origen indeed seems to be of another mind, and thinks that the Bishops Immorality in Life could not justify his Parishes Separation, ⁵ He, saith he, that hath a care of his Soul, will not be scandalized at my Faults, who am his Bishop, but considering my Doctrine, and finding it agreeable to the Churches Faith, from me indeed he will be averse, but he will receive my Doctrine according to the Precept of the Lord, which saith, The

The Scribes and Pharisees sit on Moses his Chair, whatever therefore they say unto you, hear, and do, but according unto their Works do not, for they say and do not: That Scripture is of me, who teach what is good, and do the contrary, and sit upon the Chair of Moses as a Scribe or Pharisee; the Precept is to thee, O People, if thou canst not accuse me of false Doctrine, or Heretical Opinions, but only beholdest my wicked and sinful Life; thou must not square thy Life according to my Life, but do those things which I speak. Now whether *Irenæus*, or an *African Synod*, or *Origen* be to be most credited, I leave the Learned to judge; tho' I think they may be both nearer reconciled than they seem to be; *Irenæus* and that Synod affirming, that the People of their own Power and Authority might immediately, without the concurrent Assent of other Churches, upon the Immorality and Scandal of their Bishop, leave and desert him; *Origen* restraining the People from present Execution, till they had the Authority of a Synod for so doing; for thus he must be understood, or else he will contradict all other Writers, it being avouched by all, that Synods did depose all those Bishops that were guilty of criminal and scandalous Enormities,

as

bis dicunt audite & facite, juxta autem opera illorum nolite facere; dicunt quippe & non faciunt: iste sermo de me est, qui bona doceo, & contraria gero & sum sedens supra cathedram Moyſi quasi Scribi & Phariseus; præceptum tibi est, O popule, si non habueris accusationem Doctrinæ pessimæ, & alienorum ab Ecclesia dogmatum, conspexeris vero meam culpabilem vitam, atque peccata, ut non habeas juxta dicentis vitam tuam instituire, sed eo facere quæ loquor. *Homil. 7. in Ezechiel.*

166 The Constitution, Discipline, &c.

as *Privatus* Bishop of *Lambese* was deposed by

⁴ Ob multa & gravi delicta. *Cyprian. Epist. 55. S. 11. p. 140.*

a Synod of Ninety Bishops, ⁶ for his many and heinous Crimes.

§. 7. But now excepting these three Causes of Apostacy, Heresie and Immorality, it was Schism in a Parish to leave their Minister, or to set up another Bishop against him ; for tho' they at first chose their Bishop, yet their Bishop being on their Choice approved and confirmed by the neighbouring Bishops, they could not derhron him, without truly assigning one of those forementioned Causes ; for this was to gather a Church out of a Church, to erect a new Altar and a new Bishop, which could not be in one Church,

⁷ Deus unus est, & Christus unus, & una Ecclesia, & Cathedra una supra Petrum Domini voce fundata ; aliud altare constituti, aut Sacerdotium novum fieri præter unum altare & unum Sacerdotium non potest : Quisquis alibi collegerit, spargit, adulterum est, impium est, quodcunque humano furore instituitur, ut dispositio divina violetur. *Epist. 40. S. 4. p. 93.*

⁸ Neque enim aliunde nata sunt schismata, quam inde quod Sacerdoti Dei non obtemperatur, nec unus in Ecclesia ad tempus Sacerdos, & ad tempus Judex vice Christi cogitatur. *Epist. 55. S. 6. p. 138.*

for as *Cyprian* writes, ⁷ God is one, Christ is one, the Church is one, the Rock on which the Church is built is one ; wherefore to erect a new Altar, and constitute a new Bishop, besides the one Altar and the one Bishop, is impracticable ; whosoever gathers here, scatters ; so to do is adulterous, impious, sacrilegious, mad and wicked.

⁸ From hence, says *Cyprian*, Schisms do arise, that the Bishop is not obeyed ;

and

and it is not considered that there ought to be but one Bishop, and one Judge in a Church at a time.

And ⁹ this is the Rise and Source of Schismatics; that through their swelling Pride they contemn their Bishop, and so they go off from the Church, so they erect a profane Altar, and so they rebel against the Peace of Christ, and the Ordination and Unity of God. And again, ¹ From thence proceed Schisms, that the Bishop who is but one, and presides over the Church, is contemned by the proud Presumption of Men; and he that was thought worthy by God, is esteemed unworthy by Men. And again, ² The Church is the People united to their Bishop, and the Sheep adhering to their Pastor; the Bishop is in the Church, and the Church in the Bishop; whatsoever are not with the Bishop, are not in the Church, and those do

⁹ Hi sunt ortus atque conatus Schismaticorum malè cogitantium ut sibi placeant, ut præpositum superbo tumore contemnant, sic de Ecclesia receditur, sic altare profanum foris collocatur, sic contra pacem Christi, & ordinationem atque unitatem Dei rebellatur. *Epist.* 65. §. 4. p. 193.

¹ Inde Schismata & Hæreses obortæ sunt, & oriuntur, dum Episcopus qui unus est, & Ecclesiæ præest, superba quorundam præsumptione contemnitur, & homo dignatione Dei honoratus indignus hominibus judicatur. *Epist.* 69. §. 4. p. 208.

² Illi sunt Ecclesia plebs Sacerdoti adunata, & pastori suo grex adherens, unde scire debes Episcopum in Ecclesia esse, & Ecclesiam in Episcopo, & si qui cum Episcopo non sunt, in Ecclesia non esse, & frustra sibi blandiri eos, qui pacem cum Sacerdotibus

Dei non habentes obrepunt, & latentur apud quosdam communicare se credunt, quando Ecclesia, quæ Catholica una est, scissa non sit, neque divisa, sed sit utique connexa, & cohærentium sibi invicem Sacerdotum glutino copulata. *Epist.* 69. §. 7. p. 209.

168 The Constitution, Discipline, &c.

in vain flatter themselves, who having not Peace with God's Priests, creep about, and privately communicate with some, as they think, when the Catholick Church is not divided, but connexed and coupled together by the Unity of its agreeing Bishops. Whosoever therefore should causelessly desert his Bishop, and solicit others so to do, was a true Schismatick, since in so doing

³ Cum Episcopo portionem plebis dividere, id est, à pastore oves, & filios à parente separare, & Christi membra dissipare. *Epist.* 38. §. 1. p. 90.

³ he divided a Portion of the Flock with the Bishop, separated the Sheep from their Pastor, and dissipated the Members of Christ.

From these Quotations then it is apparent, that

the Primitive Schism respected only a particular Church, and consisted in a Person's Separation from Communion with his lawful Bishop, without a just and authentick Cause; when any one should set up a particular Church in a particular Church, in opposition to the lawful Bishop thereof, and should draw away the Inhabitants of that Parish from the Communion of their legal Minister, setting up distinct Meet-

⁴ Conventicula sibi diversa constituunt. *De unitat. Eccles.* §. 10. p. 299.

⁵ Μη βεβαίως καὶ ἐν πάλῳ συναθροίσονται. *Ad Magnes.* p. 32.

⁶ Ὁ ἀθέτος ἐπισκόπος τῶν παρόντων, πρὸ διαβόλου λατρεῖ. *Epist. ad Smirn.* p. 7.

ings and ⁴ Conventicles, as Cyprian calls them.

This was true Schism, for as Ignatius says, whosoever so assembled ⁵ were not congregated legally according to the Command. And ⁶ whosoever officiated without the Bishop, sacrificed to the Devil.

7 All you of the Church of Smirna obey your Bishop as Jesus Christ did the Father, and the Presbytery as the Apostles, and honour the Deacons according to the Command of God. Let nothing of Ecclesiastical Services be done without the Bishop; let that Communion only be esteemed valid, which is performed by the Bishop, or by one permitted by him. Whereever the Bishop is, there let the People be; as where Jesus Christ is, there the Catholick Church is; it is not lawful without the Bishop, or one permitted by him, to baptize or ce-

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7 Πάντες τῷ ὀπισκόπῳ ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ, καὶ τῷ πρεσβυτέρῳ ὡς τοῖς ἐπιστολοῖς τοῦ ᾧ διακόνες ἐντρέπεσθε ὡς Θεῷ ἐν ἰσολογίᾳ. Μηδεὶς χρεὶς τῷ ὀπισκόπῳ τι παραστήτω ἢ ἀνεκνήλων εἰς τὴν ἐκκλησίαν, ἐκεῖνη βεβαία εὐχαριστεῖ αὐτὸν, ἥ ὑποὺν ὁ ὀπίσκοπος ἔστα, ἥ ὧ ἀν' αὐτὸς ὀπιτρέψῃ, ὅπως ἀν' αὐτῇ ὁ ὀπίσκοπος, ἐκεῖ τὸ πλήθος ἔστω, ὥσπερ ὅπου ἀν' ἡ Χριστὸς Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησία καὶ ὅσον ἔστιν χρεὶς τῷ ὀπισκόπῳ ἕτε βαπτίζουσιν, ἕτε ἀγάπην ποιεῖν, ἀλλ' ὧ ἀν' ἐκείνῳ δοκιμάσθω, σέστο καὶ τῷ Θεῷ εὐάρεστον, ἵνα ἀσφαλές ἦ καὶ βέβαιον πάντων ἀρχιερέων.

Epist. ad Smirn. p. 6.

170 The Constitution, Discipline, &c.

⁸ Τῷ ἐπισκόπῳ προσέχετε ἵνα καὶ ὁ Θεὸς ὑμῶν ἀντιφύ-
χῃ ἐγὼ καὶ ὑποτασσάμενοι
τῷ ἐπισκόπῳ, πρεσβυτέ-
ροις διακονοῖς καὶ μετ' αὐ-
τοῦ μοι τὸ μέρος γενήσο-
μαι ἐν Θεῷ. Epist. ad
Polycarp. p. 14.

⁹ Μὴ ἀντιτάσσεσθαι τῷ ἐπι-
σκόπῳ, ἵνα ὦμεν Θεῷ ὑπο-
τασσόμενοι. Ad Ephes. p.
20.

¹ Παρεσμῶ ἐν ὁμονοίᾳ Θεῷ
συνδράζει πάντα πράττειν
προκαθημένους τῷ ἐπισκόπῳ
εἰς τὸπον Θεῷ καὶ τοῖς πρεσ-
βυτέρων εἰς τὸπον συνεδρίου
καὶ ἀποστόλων, καὶ τοῖς διακόν-
ων — πεπνευμένων δια-
κονίαν Ἰησοῦ Χριστοῦ — μη-
δὲν ἔσω ἐν ὑμῶν ὁ δινησέ-
ται ὑμᾶς μεῖναι ἀλλ'
ἐνωθετε τῷ ἐπισκόπῳ καὶ
τοῖς προκαθημένοις — ὡς
περ' ἐν ὁ κύριος ἀνεῖ τῷ
πατρὶ εἰδὲν ἐποίησιν ἡνω-
μένῳ ὡν ἔτε δι' ἑαυτῶν,
ἔτε διὰ τοῦ ἀποστόλων, ἔτι
μηδὲ ὑμεῖς ἀνδρῶν, τῷ ἐπι-
σκόπῳ καὶ τοῖς πρεσβυτέρων
μηδὲν πράττειτε μηδὲ προ-
ερίσκειτε εὐλογεῖν τὸ φαίνε-
σθαι ἰδίᾳ ὑμῶν ἀλλ' ὅτι τὸ
αὐτὸ μία προσευχὴ μία
λήσις, εἰς νῦν, μία ἐλπίς.
Epist. ad Magnesios, p.
33.

² Φύγετε τὸν ἥμερισμον —
ὅπερ τὸ ποιμὴν δεῖν ἐκεῖ
ὡς πρὸς ἀλλὰ ἀκολουθεῖτε,
πῶς οἱ λύκοι ἀξιώσονται

⁸ Have respect unto your
Bishop, as God hath re-
spect unto you. My Soul
for theirs that obey their
Bishop, Presbyters and
Deacons, and with them
let my part in God be.
⁹ Let us not resist our Bi-
shop, lest we be found Re-
sisters of God. ¹ I exhort
you to do every thing in the
Unity of God, the Bishop
presiding in the place of
God, and the Presbyters
in the place of the Coun-
cil of the Apostles, and
the Deacons performing
the intrusted Ministry of
Jesus Christ; let there
nothing be in you that
may divide you, but be u-
nited to your Bishop and
Presidents: As therefore
Christ did nothing without
the Father, being united to
him, neither by himself
nor by his Apostles, so do
you nothing without the Bi-
shop and Presbyters, nor
privately withdraw from
them, but assemble toge-
ther, having one Prayer,
one Supplication, one Mind
and one Hope. ² Flee all
Division; where the Pa-
stor

stor is, there as Sheep follow, for there are many plausible Wolves, that seek to carry you away, but let them have no place in your Unity — Whoever are God's and Jesus Christ's, they are with the Bishop; and whosoever repenting shall come to the Unity of the Church, those shall be God's, that they may live according to Jesus Christ.

Be not deceived, my Brethren, if any one follows a Schismatick, or one that causeth Division and Separation, he shall not inherit the Kingdom of God. ³ Respect the Bishop,

Presbyters and Deacons; do nothing without the Bishop. Keep your Flesh as the Temple of God, Love Unity, Avoid Schisms, be Followers of Jesus Christ, as he was of his Father — Where Division and Wrath is, God dwells not; God therefore pardons all Penitents, if they penitentially return to the Unity of God, and the Presbytery of the Bishop. And some other

such like Expressions there are in the Epistles of this Father, which evidently demonstrate Schism to be nothing else than a causeless Separation from our Parish Bishop or Minister, and a wan-

M 3

dring

ἡδονὴ κακῇ αἰχμαλωτίζουσιν τοὺς θεοδόξους, ἀλλ' ἐν τῇ ἐνοσίῃ ὑμῶν ἐκ ἑξέσιν τόπον, ὅσοι γὰρ Θεοῦ εἰσὶν καὶ Ἰησοῦ Χριστοῦ ἔτοι μέτα τῆς ὁπισκόπου εἰσὶν καὶ ὅσα ἀν μελανοήσαντες ἐλθουσιν ὁππότε ἐνότητι τῇ ἐκκλησίᾳ ἔτοι Θεοῦ ἔσονται ἵνα ὦσιν καὶ Ἰησοῦ Χριστοῦ ζῶντες. Μὴ πλανᾶσθε ἀδελφοί μου, εἰ τις ἄλλοι ἀκολουθεῖ βασιλείαν Θεοῦ καὶ κληρονομίαν. Epist. ad Philadelph. p. 40.

τὸ ὁπισκόπου προσέχετε καὶ τοῖς πρεσβυτερίω καὶ διακονοῖς, ὡς καὶ τὸ ὁπισκόπου μετὰ ποιεῖτε, τὴν σάρκα ὑμῶν ὡς ναὸν θεοῦ ποιεῖτε, τὴν ἑνωσὶν ἀγαπάτε, τὸς μίσητος φάτε, μίσηται γίνεσθε Ἰησοῦ Χριστοῦ αἵ καὶ αὐτοὺς τῶ πατρὸς αὐτοῦ, ὃς δὲ μέισμος ἐστὶν καὶ ὁργή, θεὸς καὶ καλοῖται, πᾶσιν ἐν μελανοήσιν ἀφίει ὁ κύριος, εἰ μὲν μελανοήσωσιν εἰς ἐνότητα θεοῦ καὶ συνέδριον τῆς ὁπισκόπου. Epist. ad Philadelph. p. 43.

172 The Constitution, Discipline, &c.

ding after, or an Adhesion to another false and pretended Pastor.

§. 9. But for the clearer Proof, that this was what the Fathers meant by Schism, it may not be altogether unnecessary to add unto these Quotations an Example or two; for Examples more convincingly instruct than bare Testimonies and Citations. And here let us first view the Schism of *Feliciſſimus* in the Church of *Carthage*, as it is related in the 38th, 40th, and 55th Epistles of *Cyprian*, and we shall find it respecting only that particular Church or Parish. When *Cyprian* was elected Bishop of *Carthage*, *Feliciſſimus* and others of his Faction opposed him, but finding themselves too weak, and not powerful enough to balance his Interest, they yielded to his Promotion, but yet still retained an Hatred against his Person, and waited for a more favourable Opportunity and a plausible Pretence to separate from him. It pleased God that *Cyprian* some time after his Advancement, was forced, by Reason of the Persecution, to withdraw and absent from his Flock, during which Absence that Faction made use of all means to lessen his Interest, till they had made their Party indifferently strong, and then they broke out into an open Separation from him, forming themselves into a distinct Meeting, creating a new Bishop, erecting a new Altar, and constituting a new Church. Now all this was acted in, and respected only the particular Parish of *Carthage*, without causing or attempting any Separation in any other Church or Parish; and yet this *Cyprian* calls

Schism,

Schism, and Excommunicates the Actors in it as Schismaticks, and Breakers of the Unity of the Church, of his Church Actually, and of all the other Churches of the Church Universal Virtually, who like the Members of the Natural Body, are affected with the Pains and Convulsions of each other.

So also the famous Schism of *Novatian* respected only the particular Church of *Rome*, being no other than his causeless Separation from *Cornelius* his lawful Bishop, and his erecting separate Conventicles against him, as may be read at large in those Epistles of *Cyprian*, that treat of this Affair, and in his Book *De Unitate Ecclesiæ*.

§. 10. But I foresee an evident Objection against this restrained Notion of Schism, and in particular from the Schism of *Novatian*, which I cannot well pass over without resolving, since the Solution thereof will inform us in the manner, how the Schism of one particular Church did affect other Churches. Now the Objection may be this: If Schism respected only one particular Church, whence then comes it to pass that we read of *Novatian* Bishops, not only at *Rome*, where that Schism first began, but in several other Churches and Parishes besides? Now to this I answer, That we must distinguish between the Schism and the Heresy of *Novatian*; had *Novatian* been only guilty of Schism, in all Probability, his Schismatical Actions, as well as all other Schisms before, would have ended in the same Church where they began, and have proceed-

174 The Constitution, Discipline, &c.

ed no farther ; but he having once engaged in his Schism, and willing to continue it, that he might have some Pretence for those enormous Practices, he accused his Bishop of remitting and loosing the Reins of Discipline, in communicating with *Trophimus*, and others, that had Sacrificed to Idols, as may be amply seen in the 55th Epistle of *Cyprian* ; consequently for the Justification of this Accusation, he added this Doctrine, as the Characteristick Dogma of his Party, That the Church had no Power to absolve those who lapsed after Baptism, but were to leave them to the Tribunal of God. This was an Error in Doctrine, invidious to the Mercy of God, and injurious to the Merits of Christ, as *Cyprian* shews at large in his 55th Epistle. Every Error in Doctrine was called Heresy. Accordingly *Novatian* is branded for this as an Heretick ; whence the Confessors in their return from his Party,

⁴ Commisisse se Schismata, & hæresis auctores fuisse. *Cyprian. Epist. 46. S. I. p. 104.*

⁵ Schismatico & hæretico homine. *Ibidem S. 3. p. 105.*

⁶ Hæreticæ pravitatis. *Epist. 47. S. I. p. 107.*

⁷ Schismaticus & hæreticus error. *Epist. 51. S. 2. p. 111.*

confessed that in adhering to them, ⁴ they had committed Schisms, and been the Authors of Heresies. And in the same Epistle they call *Novatian* ⁵ an Heretick, and a Schismatick. So *Cyprian* also accuses the said *Novatian*, ⁶ of heretical Pravity ; and calls his Error ⁷ a Schismatical and Heretical Error.

So that *Novatian's* Schism was accompanied with Heresy ; which, as usual, was called after the Name of its Author ; and having many eminent Persons to abet it , and a specious shew of Sanctity and Mortification , it is no wonder that it spread its self into many other Churches, besides that where it was first hatched ; unto which we may also add their Industrious Endeavours to proselyte Men unto

their Party ⁸ running about, as *Cyprian* writes, from House to House , and from Town to Town , to gain Companions in their Obstinacy and Error. For many of them really thinking themselves to

⁸ Ostiatim per multorum domos , vel oppidatim , per quasdam civitates discurrentes, obstinationis suæ & erroris scissi sibi quærant comites. *Epist.* 41. S. 2. p. 97.

be in the right , and believing others to be in the wrong , conceived it to be their bounden Duty to leave their Bishop, if he would not leave his Heresy, as they apprehended it to be. And probably several Bishops of the Orthodox, who were the legal Pastors of their respective Parishes, were through their own Ignorance, and those Men's fair Pretences, deduced into the same uncharitable Error with them , Of denying the Lapsed any Pardon. But we need not guess at this as only probable, since we have an Instance of it in *Martian* the lawful Bishop of *Arles* , concerning whom , *Cyprian* writes to *Stephen* Bishop of *Rome*, that he had received Advice from the Bishops of that Province, ⁹ That *Martian*

⁹ *Martianus* Arelate consistens *Novatiano* se of

conjunxerit, & à Catholica Ecclesiæ unitate, atque à corporis nostri & Sacerdotii consensione discesserit, tenens Hæreticæ præsumptionis durissimam pravitatem, ut servis Dei pœnitentibus & dolentibus, & ad Ecclesiam lachrymis & gemitu & dolore pulsantibus, divinæ pietatis & lenitatis paterna solatia & subsidia claudantur, nec ad fovenda vulnera admittantur vulnerati, sed sine spe pacis & communionis relictæ ad luporum rapinam & prædam Diaboli projiciantur. *Epist. 67. S. 1. P. 198.*

Rapine of Wolves, and Prey of the Devil.

So that it was not *Novatian's* Schism, but his Heresy, that was diffused through other Churches; his Schism respected only his own Church, but his Heresy, which was a Breach of the Unity of the Church Universal, respected other Churches also; so that in answer to the foregoing Objection, we need only say this, That there was no such thing as the Objection supposes; that is, that there were no Bishops or Followers of *Novatian's* Schism in other Churches, but that those that were discriminated by his Name, were the Bishops and Followers of his Heresy.

of Arles had joyned himself unto Novatian, and had departed from the Unity of the Church, and the Concord of the Bishops, holding that Heretical Severity, that the Consolations of Divine Pity and Fatherly Lenity, should be shut against the penitent and mourning Servants of God, who knock at the Church with Tears, Sighs and Groans, so that the wounded are not admitted to have their Wounds healed, but being left without any hope of Peace or Communion, are thrown out to the

But however let us suppose the worst, viz. That all Schismatics had been Orthodox and sound in every Point of Faith, had been exemplary and pious in the discharge of every Duty, had been guilty of no Crime but their Schism from their Bishop and Parish, and yet their Schism might have influenced other Churches and Parishes too, and that I think these two ways.

1. If one or more Churches had admitted to Communion those that were Excommunicated by their own Church for Schism, that Church or Churches made themselves Partakers of those Mens Crimes, and involved themselves in the same Guilt of Division and Schism with them, as *Martian*, Bishop of *Arles*, was adjudged by *Cyprian* as a Schismatick, ¹ *Because he had joined with Novatian, when he had been before Excommunicated.* I do

¹ Cum Novatianus ipse, quem sequitur, olim absentus & hostis Ecclesiae judicatus sit. *Epist.* 67. §. 2. p. 198.

not here mean, that a Bishop or Parish to make themselves guilty, should actually or personally communicate with the Author of the Schism himself, much less in the Church where he began his Schism, but it was enough if they joyned with his Legates or Messengers, or any of his Followers in any Church whatsoever; and therefore

neither an ² *African Synod* ² *Et cum ad nos in Africam legatos misisset, optans ad communicationem nostram admitti, hinc sententiam retulerint, se foris esse cepisse, nec posse à quoquam nostrum sibi communicari.* *Cypr. Ep.* 67. §. 2. p. 198.

nod,

178 The Constitution, Discipline, &c.

³ Cum Novatiano te non communicare. *Idem Epist.* 52. S. I. p. 113.

⁴ Felicissimum rejectum à te illic esse. *Cyprian. Epist.* 55. S. I. p. 137.

to Rome ; but as he was excluded from Communion in his own Church, so likewise was he in that of Rome.

2. It was the Custom when any Bishop was Elected, to send News of his Promotion to

⁵ Tuas literas legimus. *Cyprian. Epist.* 42. S. I. p. 99.

the Bishop of that Church, to which he was promoted, might be

⁸ Literas nostras ad te direximus. *Cyprian. Epist.* 42. S. I. p. 99.

Advancement to the also observed by the Schismatics, and in particular by Novatian, who

⁷ Venerunt ad nos, missi à Novatiano Maximus Presbyter & Augendus Diaconus, & Machæus quidam, & Longinus. *Cyprian. Epist.* 41. S. I. p. 96.

nod, nor ³ Antoninus an African Bishop, would communicate with the Legates of Novatian. Nor would ⁴ Cornelius joyn in Communion with Felicissimus, a Schismatick of Carthage, when he came

other Bishops, as ⁵ Cornelius did to Cyprian, that so he might have their Confirmation ; and their future Letters to

directed unto him, as

⁶ Cyprian did unto Cornelius ; which Custom of sending Messengers to other Churches, to acquaint them of their

Episcopal Throne, was

⁷ sent Maximus a Presbyter, Augendus a Deacon, Machæus and Longinus unto Cyprian, to inform him of his Promotion to the See of

Rome.

Rome. Now if any Bishop or Church did knowingly approve the Pretensions of the Schismatical Bishop, they broke the Concord of the Church, and became guilty of Schism; as may be gathered from the beginning of an Epistle of Cyprian's to *Antonius an African Bishop*, wherein he writes him, ⁸ That he had received his Letter, which firmly consented to the Concord of the Sacerdotal College, and adhered to the Catholick Church, by which he had signified, that he would not communicate with Novatian, but hold an Agreement with Bishop Cornelius. And therefore when Legates came to Cyprian, both from Cornelius and Novatian, he duly weighed who was legally Elected; and finding Cornelius so to be, he approved his Election, ⁹ Directed his Congratulatory Letters unto him, ¹ refused to communicate with the Schismatical Messengers of Novatian, ² and exhorted them to quit their Schism, and to submit to their lawfully elected Bishop.

² Accepi literas tuas, concordiam collegii Sacerdotalis firmiter obtinentes & Catholicæ Ecclesiæ cohærentes, quibus significasti cum Novatiano te non communicare, sed cum Cornelio Coepiscopo nostro unum tenere consensum. *Epist.* 52. §. 1. p. 113.

⁶ Literas nostras ad te direximus. *Epist.* 42. §. 1. p. 99.

¹ A communicatione eos nostra statim cohibendos esse censuimus. *Epist.* 41. §. 1. p. 96.

² Nec mandare desistimus, ut perniciofa dissensione deposita — agnoscant, Episcopo semel

facto, alium constitui nullo modo posse. *Ibid.* §. 2. p. 97.

So

180 The Constitution, Discipline, &c.

So that in these two respects, the Schism of a particular Church might influence others also, involving them in the same Crime, creating Quarrels and Dissentions between their respective Bishops, and so dividing the Dischargers of that Honourable Office, whom God had made one ; for as Cyprian says,

² Cum sit à Christo una Ecclesia per totum mundum in multa membra divisa, item Episcopatus, unus Episcoporum multorum concordie numerositate diffusus. *Epist.* 52. §. 16. p. 119.

³ As there is but one Church throughout the whole World, divided into many Members ; so there is but one Bishoprick diffused through the agreeing Number of many Bishops.

§. II. But now that we may conclude this Chapter, the Sum of all that hath been spoken concerning Schism, is, that Schism in its large Sense, was a Breach of the Unity of the Church Universal ; but in its usual and restrained Sense, of a Church Particular ; whosoever without any just reason, through Faction, Pride and Envy, separated from his Bishop, or his Parish Church, he was a true Schismatick ; and whosoever was thus a Schismatick, if we may believe Saint Cyprian,

⁴ Alienus est — habere jam non potest Deum patrem, qui Ecclesiam non habet matrem ; tales etiam si occisi in confessione nominis fuerint, macula ista nec sanguine abluatur. *De Unit. Eccles.* §. 5. & 12. p. 297. & 300.

⁴ He had no longer God for his Father, nor the Church for his Mother, but was out of the Number of the Faithful : and though he should die for the Faith, yet should he never be saved.

Thus

Thus much then shall serve for that Query, concerning the Church's Unity. The next and last thing that is to be enquired into, is the Worship of the Primitive Church ; that is, the Form and Method of their Publick Services, of Reading, Singing, Preaching, Praying, of Baptism, Confirmation, and the Lord's Supper ; of their Fasts and Feasts ; of their Rites and Ceremonies, and such like, which I thought to have annexed to this Treatise ; but this being larger than I expected, and the Discourse relating to the Primitive Worship being like to be almost as large, I have for this and some other Reasons, reserved it for a particular Tract by its self ; which, if nothing prevents, may be expos'd hereafter to publick View and Observation.

F I N I S.

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